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# HISTORY

OF

# LONG ISLAND,

FROM ITS FIRST SETTLEMENT BY EUROPEANS,

TO THE YEAR 1845,

WITH

## SPECIAL REFERENCE TO ITS ECCLESIASTICAL CONCERNS.

## IN TWO PARTS.

I. ITS PHYSICAL FEATURES AND CIVIL AFFAIRS.

II. ANNALS OF THE SEVERAL TOWNS, RELATING CHIEFLY TO ECCLESIASTICAL MATTERS.

BY

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# PREFACE.

A history of Long Island, with special reference to its intellectual, moral, and religious condition, from its first settlement to the present time, is confessedly a *desideratum*. If well executed, it cannot fail to be deeply interesting and instructive to the present inhabitants of the island, and their numerous kindred, scattered as they are, in almost every part of this wide-spread land. The tide of emigration, from this strand in the sea, has been much greater than is generally imagined. You can scarcely go into any quarter of the country, without finding those who were natives of this island, or who proudly claim descent from those that were. With all such, it has long been a maxim, that "even a Long Island dog is a welcome guest." The clannish feeling probably exists in greater strength in no part of our country, than among the natives and descendants of Suffolk County. The writer has been literally embraced by a perfect stranger in the forest, and bid welcome to his cabin, merely because, as he said, "*I am from Long Island, and I understand you are.*" And this same man, who had learned by a long residence in the wilderness, to despise the God of his fathers, and neglect the gospel of his Son, was willing to travel miles on foot, again and again, to hear the message of salvation from the lips of a native of his native isle; and even professed to yield his heart to the obedience of faith. Whether sincere or insincere—deceiving or deceived, the case illustrates the position assumed.

Nor is it to the natives of the island or their descendants alone, that such a history will be interesting and instructive. It is a part of the country, which, till within a few years, was scarcely known to non-residents. It was so far removed—so difficult of access, and presented so few inducements to wander through its forests, and wade through its sands, that for the space of 200 years it has remained, in a great measure, *terra incognita*, to almost the whole world. It is true, that most people have learned from their geography and maps, that there is such an island, stretching along the broad Atlantic, defending the city of New York and the whole shore

of Connecticut from the fury of the ocean waves; and they have heard a thousand exaggerated stories of the ignorance and simplicity of its inhabitants. And it must be confessed, that the insular situation and other physical obstacles, have necessarily operated to limit the views and retard the progress of the mind, when confined to such narrow boundaries. In this respect it is true, that in the views of the islanders generally, the affairs of this wide world are drawn on a somewhat contracted scale. And it is equally true, that from their non-intercourse with the cunning and dishonest men of the world, (for be it known, that a consummate rogue is about as rare an animal as a wolf on Long Island,) they are an unsuspecting people, and are perhaps more easily over-reached than those, who are more conversant with the ways of the world. But for good common sense, sound judgment, and general information, so far as it may be obtained from books and oral instruction, they are not inferior to the mass of population, in any equal portion of the state.

In this connexion, and in confirmation of the preceding remarks, it is worth while to correct another common mistake, in regard to the ignorance *even of letters*, that is supposed to exist on Long Island. For this purpose, reference is made to the United States census of 1840, from which it appears, that of the entire white population of the nation, amounting to 14,189,108, there are 549,693 persons over 20 years of age, who cannot read and write. The average of these for Suffolk County would be more than 1250. And yet according to the same census, there are only 14 individuals of this unhappy class, in this whole county. The number is indeed greater in the other two counties, where there has been a greater influx of foreign population; viz., in Queen's 458, and in King's 958, of whom 881 are in the city of Brooklyn. But this tells a story for Suffolk County, which is generally regarded as the chief seat of ignorance, that is told of no other county in the State of New York, and of very few counties of equal population in the most favoured parts of New England.

While therefore such incorrect views of the people of Long Island are entertained abroad, and very extensively too, such a history as is here contemplated, is more important for non-residents, if they really wish correct information on the subject, than for the inhabitants of the island themselves.

General histories of the early settlement and progress of this territory are indeed extant. The *Honourable* Silas Wood, whom the writer is proud to acknowledge as his *towns-*

*man*, and the friend and counsellor of his childhood and youth, we are indebted for the first detailed history of this interesting field. The track thus ably struck out, has been laboriously pursued by BENJAMIN F. THOMPSON, ESQ., who, in addition to much important information, has laid before the public eye, a great mass of ancient documents, which cannot fail to be both interesting and useful.

When this work was first undertaken, it was the writer's intention to confine himself exclusively, to the ecclesiastical, or moral and religious history of the island. But after pursuing his researches, for some time, with reference to this specific object, he became convinced, that some general outline of the physical features, civil divisions, progressive improvement, and other topics of secular history were indispensable, to enable the reader to appreciate the condition, and form a correct opinion of the intellectual, moral and religious state of the inhabitants. In addition to this, it is believed, that some of these topics have never received that attention, which their peculiarity and importance demand; while others are sufficiently indicative of the genius and character of the people, to merit notice in their religious history. Under this conviction, remarks have been extended on these several topics, to such a length, as to suggest the propriety of dividing the work into two distinct parts; devoting the one to matters chiefly of a secular character, and the other more directly, though not exclusively, to the ecclesiastical annals of the several towns.

But unfortunately for the writer, if not for the public, the work has undergone yet another modification, which he feels bound to state, as an apology for the present form in which it appears. After committing it to the press, he found, that by a previous miscalculation as to the amount of the manuscript, it could not be comprised within the bounds of a reasonable volume. It therefore became necessary to remodel entirely the Second Part of the work. In doing this, as the least loss to the reader, the detailed history of the rise and progress of the various religious denominations on the island, which would have occupied more than 100 pages, was necessarily compressed into the brief abstract, which appears on pages 125—30. In addition to this, the annals of the towns, were in many particulars abbreviated, to make room for the introduction of some historical sketches, which are essential to a correct view of their religious condition.

It was originally intended, to give a brief outline of the

life and character of the various ministers who have spent their lives in the services of these churches, in years gone by. But a deficiency of the materials furnished, and the necessity of contracting the work, have prevented the execution of the design, except in a few instances.

It will be observed, that in this compilation, no reference is made, except incidentally, to the events of the American revolution. Though many of these, of a deeply interesting character, occurred on the island, they are faithfully recorded in almost every history of the country. For this simple reason, it was deemed needless to burden the present work with their detail. Here and there, a fact has been noticed, as illustrative of the position of a place, or the condition of its inhabitants.

In collecting his materials, the author acknowledges his indebtedness to the laborious works already referred to, and also to a number of his clerical brethren, who have contributed important aid. Of these he feels bound to name the following gentlemen:—the Rev. *Jonathan Huntting*—the Rev. *Abraham Luce*—the Rev. *Christopher Youngs*—the Rev. *Joseph A. Copp*—the Rev. *Hugh N. Wilson*—the Rev. *James C. Edwards*—the Rev. *Marmaduke Earle*—the Rev. *Henry M. Beare*—the Rev. *James Macdonald*—the Rev. *Jonathan Greenleaf*—and the Rev. *Samuel M. Haskins*. But without depreciating the kindness of any, the author is constrained to acknowledge himself under special obligations to Alexander Gardiner, Esq. of the city of New York, both for the value of his aid, and the very kind and polite manner in which it was rendered. This gentleman, upon barely seeing the author's circular in a newspaper, immediately transmitted to him a MSS. history under the title of the "Chronicles of Easthampton," which had been compiled with great labour and research, by his lamented father. From this source, have been derived some of the most interesting annals of aboriginal history, as well as many important facts in relation to the eastern towns.

In addition to the works previously named, the author acknowledges his indebtedness to Smith's—Dunlap's, and Von Der Donk's Histories of New York—Moulton's View of New Orange, in 1673—Dr. Strong's History of Flatbush—Furman's Notes of Brooklyn—Gen. Johnson's Lectures, translations and communications in manuscript—the Rev. Mr. Faitoute's MSS. History of Jamaica—the Rev. Mr. Garretson's

Sermon, and several other pamphlets that cannot be particularly mentioned.

In availing himself of the aid of these and other sources of information, it has been impracticable to give distinct credit for every fact or sentiment derived from previous writers, especially where it appeared desirable to abridge, or make a slight variation of language, or different arrangement of ideas. For these reasons, quotations have not been distinctly marked, except where a sentence or paragraph has been taken entire.

Though the author has particularly aimed at correctness in regard to dates, of which he has detected not a few errors in former publications, he will not venture even to hope, that he has been entirely successful in this particular. There may be also mistakes in point of fact, though he assures his readers, that he has made no statement, but upon his own personal knowledge, or on information which he had reason to believe was entitled to full credit. But as different minds admit facts on different degrees of evidence, it is possible, that even here, some errors may be detected. The correction of these, from any authentic source, will be esteemed a favour.

The writer has been at the expense of having a Miniature Map of Long Island engraved, (which will be found fronting the title page,) to enable the reader to form a correct idea of the relative position of the several towns and counties.

Relying on the indulgence of the reader, this humble attempt, to record the annals of this island of the sea, is submitted with all its imperfections, to the attention of the public.

N. S. PRIME.

*Williamsburgh*, L. I., Oct. 10th, 1845.

## ERRATA.

In consequence of the haste with which these sheets have passed through the press, a number of small typographical errors have escaped notice, which the knowledge of the reader will readily correct. Two, only have been observed, which need to be distinctly pointed out.

In the schedule, on page 121, the population of King's County, in 1845, should read 78,691, and the aggregate population of Long Island, 145,119. On page 290, in the last line of the note at the bottom, for *word*, read *wonder*.

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# HISTORY OF LONG ISLAND.

## PART I.

CONTAINING A PHYSICAL DESCRIPTION OF THE ISLAND, ITS CIVIL DIVISIONS, PUBLIC IMPROVEMENTS, STATISTICS, ETC.

### SECTION I.

*Names, Form and Situation.*

Long Island unquestionably derived its distinctive name, from the form of the territory to which it is applied. It obtained several different appellations from the *aborigines*, which appear to have been used on different occasions, or by different tribes. Of these, the following are of frequent occurrence:—*Paumanacke*, *Mattanwacke*, *Meitowax*, and *Sewanhacka*. The last, meaning "the island of shells," was peculiarly appropriate; as the shores and bays abounded, from time immemorial, with various kinds of shell-fish, the relics of which, accumulated in large mounds by the natives, remain to the present day.

Its present name was early applied by the European settlers. But in 1693, some years after the province was brought under the British government, the name was changed, by an Act of the Colonial Legislature, to the "Island of Nassau." And, to insure its adoption, it was enacted, that "all grants, patents, deeds, conveyances, bargains of sales, bills, bonds, records and other written instruments," made in any county, part or place of said Island, should recognise *this name*. Sanctioned by this high authority, but in opposition to popular sentiment, the name obtained only a partial and temporary currency; and though the Act was never repealed, it was soon permitted to be regarded as obsolete.

Long Island is situated between 71° 47′ and 73° 57′ west longitude from Greenwich, and is about 125 miles in length

from the most western point, near Fort Hamilton, in the town of New Utrecht, to Montauk Point, in the township of Easthampton.* Its greatest breadth is about 20 miles; and this point lies some 35 miles from its western extremity. Its average breadth is about 12 miles, and its whole area is a little short of 1500 square miles. This admeasurement, however, does not include the South Bay and the outer beach. From the point of its greatest breadth, it gradually diminishes both ways; the western part retaining a width from 18 down to 9 miles. The eastern part, at the distance of 75 miles from the west end, where its breadth is about 13 miles, is divided into two great branches, by a large bay, interspersed with islands, extending from the Atlantic Ocean, and gradually diminishing as it proceeds up into the land. The length of this bay, from Montauk Point, to its head, is about 45 miles; and its greatest breadth between the two branches of the Island, about 12 miles.

Although the Island is so narrow, and its southern coast remarkably straight, yet in consequence of its inclining considerably from a due east and west line, it occupies, in its whole extent, about 36′ of *latitude;* being situated between 40° 34′ and 41° 10′ north. This, of course, embraces all the adjacent islands that are included under its jurisdiction. Its general line of direction, from Fort Hamilton to the head of the great bay, is about 15° north of east.

But a more definite idea of its relative position may be obtained, by considering its topography, in relation to the city of New-York, and the shore of Connecticut. A line drawn due south from the City Hall, would pass through the Island, about a mile and a half east of Fort Hamilton, and in its continuation, cuts off the west end of *Coney Island*, which, with the exception of a small part of Pelican Beach, lying a few miles east, is the most southerly portion of Long Island. The distance from the City Hall to the south shore, on the above line, varies very little from 10 miles.

A line drawn due east from the City Hall enters the Island, near the foot of South Fifth-street, in the village of Williamsburgh; leaving almost the whole of King's County on the south. Proceeding east, it passes about *three-fourths* of a

* From time immemorial, the length of the Island has been said to be 140 miles. The length of time required to travel over a large portion of it has probably had an influence in forming that estimate. It is believed, if an exact admeasurement were made, it would be found not to exceed 120 miles.

mile north of the village of Jamaica, intersects the Jericho turnpike, a short distance beyond the turnpike-gate. A little east of this point, it crosses the Long Island Railroad, passing through the great Hempstead Plain, and leaving the greater part of Queen's County on the north. Gradually approaching the south side, it passes about a mile and a half north of Babylon ; crosses the mouth of a stream in the town of Islip, called Connecticut Brook, and enters the great South Bay at a point about 48 miles from the west end. Passing through the bay, it intersects the great South Beach, and enters the Atlantic Ocean, nearly south of a point where the Connecticut (Connectquot) River empties into Fire Place Bay. This point is about 60 miles from the western extremity of the Island. Thus the whole of Suffolk County, excepting about 30 square miles of its southwestern corner, lies north of the City Hall.

The northern shore of Long Island, with the exception of several deeply-indented bays, and corresponding projections of peninsulas or promontories, commonly called Necks, is quite uniform in its general line of direction. But the Connecticut shore, gradually receding, forms between it and the Island, that well-known expanse of water called *Long Island Sound*. From the city of New-York, north and eastward, the strait, usually, though incorrectly, called the *East River*, proceeds about 14 miles, where it gradually widens into the Sound, which extends to Fisher's Island, opposite Stonington in Connecticut. It is about 100 miles long, and its greatest breadth, which is opposite New Haven, more than 20 miles. From this point, it gradually diminishes both east and west.

The two branches of the Island at the east, formed by the great mediterranean Bay previously mentioned, differ somewhat, both in length and breadth. The southern branch, through the greater part of 30 miles, is from 6 to 8 miles in width. About 8 miles east of the head of the Bay, it suddenly becomes so narrow, that the waters of the bay on the south side, are separated from the interior bay, by an isthmus of sand, but little elevated above the level of the sea, and less than half a mile wide. This place, called by the Indians *Merosuck*, has, from the early settlement of the country by the whites, borne the characteristic name of "CANOE PLACE ;" as it was a favourite harbour for the craft of the aborigines, and the place at which they readily transported their canoes, from one bay to the other. Proceeding 4

miles east from this spot, the land gradually widens, and rises into large hills of sand, some of which attain the height of more than 100 feet. These are called the *Shinnecock Hills*, and are seen at a great distance at sea, by vessels approaching this part of the coast. With the exception of a few small necks of land lying on the waters, this whole tract is perfectly sterile. Passing over the hills, the land again widens to 6 and 8 miles, principally of a productive quality, till you arrive within 15 miles of the extremity. Here commences a low sand beach five miles in length, and from one to two in breadth, leading to the peninsula of MONTAUK.* This is an elevated, undulating tract of good land, formerly abounding with wood; 9 miles in length, and nearly 3 miles wide at its broadest point, containing 9000 acres. The eastern extremity, called by the Indians *Wamponomon*, now known as Montauk Point, is elevated about 100 feet above the surface of the ocean. This is the site of the Light-house, erected by the United States in 1795; the lantern of which is 98 feet from the ground, and nearly 200 feet above the sea. This is the most easterly part of the whole island, being 15 or 20 miles longer than the other branch.

Returning to the head of the great inland Bay, the northern branch of the Island commences with a breadth of 5 or 6 miles; which, gradually diminishing for 20 miles, is suddenly reduced to the width of one or two miles. Continuing with some variation, about 5 miles further, a narrow beach intervenes, leading to a peninsula, similar to that just described, on the southern branch, though smaller in its dimensions. This peninsula, called by the Indians *Poquatuck*, and by the English, *Oysterponds*, till the more classic name of *Orient* was devised, is about 5 miles long, and one mile or a little more in breadth. The land is slightly elevated, and of an excellent quality. The eastern extremity is about 30 miles from the head of the bay, and bears the name of *Oysterpond Point*. The range of islands lying east of this, which belong to the jurisdiction of Long Island, as well as those in the several bays and straits, will be noticed hereafter.

Taking this brief description of Long Island, it will be perceived, especially with the help of the map, that it bears a strong resemblance to the outline of a large fish; and though

* The genuine Indian name was MONTAUK-ETT; the *ett* being a common adjunct in the language of the aborigines, on the island and the main. For example:—*Amagans-ett*, *Narragans-ett*, *Senecos-ett*, &c.

the profile is confessedly imperfect, the resemblance, especially if we include the great South Beach as a part of the outline, is much more striking, than is to be found in most of the celestial constellations, which have been formed by astronomers.

## SECTION II.

### *Its Appendages.*

The name of *Long Island* includes under it, not only the territory which has been briefly described, but numerous islands, beaches and sand-sprits, which lie in the adjacent waters.

The largest of these is SHELTER ISLAND, (containing 9000 acres,) called by the aborigines *Manhansack-aha-quashu-wornock;* said to mean, *an island sheltered by islands.* It was first named, by the English, *Farret's* Island, which originated in the following circumstances. On the 22d of April, 1636, at the solicitation of CHARLES I., the Plymouth Company gave to WILLIAM ALEXANDER, *Earl of Stirling*, a patent covering the whole of Long Island and its appendages. In the following year, the Scottish Earl gave a power of attorney to *James Farret*, constituting him his agent, for the sale and conveyance of all the lands included in his patent; at the same time authorizing him to take possession of, and oppropriate to his own use, 10,000 acres, in any part of the island that he chose to select. Farret, soon after his arrival, made choice of Shelter Island, together with Robbin's Island. Hence the former was called after his name. Some 12 years after, Farret sold his possessions to Nathaniel Sylvester; from which circumstance it was, for some time, called *Sylvester's* Island. At length, however, it obtained its present name, from the translation and abbreviation of the Indian appellation.

This name is peculiarly appropriate, as it lies in the Great Bay, between the two eastern branches of Long Island, which have been described, nearly half way from its head to Montauk. This island is somewhat irregular in shape, being serrated with alternate bays or coves and necks of land. Its greatest length is 6 miles, its greatest breadth about 4, and its area about 14 superficial miles. It is separated from the projecting necks of the two branches of Long Island by two straits, each of which is about half a mile wide. Thus, Shelter Island divides the Great Bay into two parts. The interior

or western part is called the PECONICK BAY. This again is subdivided into the Great and Little Peconick. The eastern part, within Gardiner's Island, is called GARDINER'S BAY.

ROBBIN'S ISLAND lies near the middle of the Great Peconick Bay, about 6 miles west of Shelter Island, and contains about 400 acres of land. For more than a dozen miles, this bay is from 3 to 5 miles wide.

CEDAR ISLAND is a small mound of sand, lying about a mile southeast of Shelter Island; covered with a few cedar trees, bushes and coarse grass, elevated a little above the surface of the water. It is worthy of notice only as being the site of a Light-house, erected in 1838, to mark the entrance to the port of Sag Harbour, from which it is distant in a north-easterly direction about 3 miles.

GARDINER'S ISLAND, called by the Indians *Monshonock*, (pronounced *Monshongonock*,) and by its original proprietor the "Isle of Wight," is 10 miles east of Shelter Island, between 3 and 4 miles from the south branch of Long Island, and 15 miles from Montauk Point. It is of an irregular form, and, including a long beach running off to the northwest, the extremity of which is within 5 miles of Oysterpond Point, it is full 6 miles in length, and contains, to the water's edge, 5 superficial miles. In municipal jurisdiction, it constitutes a part of the town of Easthampton, on the southern branch. This island, which has always been retained in the Gardiner family, by entailment, till that relict of feudalism was annihilated by our statutes, was purchased and taken possession of by the original proprietor, *Lyon Gardiner*, in 1639, previously to any permanent settlement being made in any part of the island comprehended within the present counties of Queen's and Suffolk. And here *Elizabeth Gardiner*, the first child of *British* parentage, within the entire province of New York, was born, Sept. 14, 1641.

From Oysterpond Point, there is a succession of islands, running in a north-easterly direction, the last of which lies within 3 or 4 miles of the Connecticut shore. These are PLUM ISLAND, (not Plumb,) the *Great* and *Little Gulls*, and FISHER'S ISLAND. Some, if not all of these, probably once formed a part of the northern branch of Long Island, to which they are attached in jurisdiction. Plum Island is now separated from Oysterpond Point by a strait of a mile and a half in breadth, through which the tide, both at ebb and flood, rushes with resistless fury. A person cannot stand on the shore and witness the constant abrasion of the sweeping torrent, without

yielding to the conviction that this tract of land was once attached to the main island; and what strengthens this conviction, is the fact, that the peninsula of Oysterponds would long ere this have become a distinct island, but for the constant vigilance, and sometimes vigorous exertions of its inhabitants, to arrest the encroachments of the tides and storms, even though its isthmus is much better defended from the influx of the ocean than that of Plum Island could ever have been.

Plum Island contains at present about 800 acres, and is inhabited by only three families, including fifteen individuals. A Light-house was erected here in 1827 to mark the passage of the strait between it and Oysterponds, which is called Plum Gut. The surface of this island is very stony, and has no wood, except a small pine swamp.

The GULL ISLANDS lie in a north-easterly direction, about two miles from Plum Island. They are little more than two heaps of rocks imbedded in the sand, the larger presenting a surface of a dozen acres, and the other scarcely one. On the latter, which is the most easterly, a Light-house, erected in 1825, constitutes one of the most important beacons on our extended coast, as the passage between this and Fisher's Island forms the principal entrance from the ocean into Long Island Sound. This strait is about three miles in breadth, and is called the RACE, from the immense velocity of the tide.

FISHER'S ISLAND, the most north-easterly of the territorial appendages of Long Island, is about eight miles long, and of an average breadth of nearly *three-fourths* of a mile; containing five or six superficial miles. It lies directly opposite the towns of Croton and Stonington, in Connecticut; between three and four miles distant from the nearest point of each. This island is still occupied by a single proprietor, and sustains a very productive dairy and large flocks of sheep. All these Islands, extending from Oysterpond Point, form a part of the most easterly township on that branch of the island, making it about forty miles in length.*

* A few years ago, a farmer of this town was visiting a friend in Orange county, who knowing the small farms usually cultivated on the east end of the island, appeared to take a great deal of satisfaction in leading his visiter through his dairy, exhibiting his firkins of butter and piles of cheese, and ever and anon exclaiming, "*You can't do this in Southold.*" At length he took him into his fields to see a flock of 4' or 500 sheep, exulting as before, "*You can't do this in Southold.*" Said the visiter, "One of our farmers of Southold told me the other day that he had sold 1100 lambs this season, and that he has 300 more ready to be sent off in a few

There are many other islands belonging to the municipal jurisdiction of Long Island; as *Hog-Island* in Oyster-Bay, *Riker's Island*, and the *Two Brothers*, in the Narrows, about two miles east of Hurlgate, belonging to Newtown; and many others lying on the south side, in the Jamaica, Hempstead, and Great South Bay.

But one of the most peculiar features of Long Island is the *Great Sand Beach*, which forms its southern barrier against the fury of the ocean. This beach in some places, as on other parts of the Atlantic coast, constitutes the shore of the Island. But through the greatest part of the distance, for nearly one hundred miles, it is entirely detached from the main land, forming a large bay, from one to five miles in breadth. This beach is remarkably uniform in its structure and dimensions, varying from a quarter to a half mile in breadth; although, by the force of the waves, it is constantly undergoing slight changes. It is composed entirely of fine white sand, driven up by the sea to high water mark; and then, as the tide recedes, and the sand becomes dry, it is drifted, like snow by the wind, into numerous hillocks and banks, some of which rear their heads twenty or thirty feet above the level of the adjacent waters. These hillocks are kept from blowing away, by numerous tufts of coarse grass, which, as the sand accumulates, gradually grow upward, and by their increasing roots confine the sand. Nor is this drifting of sand confined to the beaches; you occasionally meet with it in fields that were once cultivated, but are now entirely destitute of all vegetation, from being covered several feet deep by drifted sand. And in the town of Easthampton, there are now hills of sand, on the very site of some of the dwellings reared by the first settlers of the town.

Some parts of this beach, with the islands which it encompasses, bear a few scraggy, stinted trees; but in general, it produces no vegetation, except a coarse, wild grass, sparsely scattered over its barren wastes, and now and then a clump of bushes, whose germ has been fortuitously conveyed to this desolate strand. Coney Island, the most western portion of this great barrier, presents most of the characteristic marks of this beach throughout its whole extent. East of this is Pelican Beach, connected with Barren Island; and then Rockaway beach, which, with the preceding, forms Jamaica

days; and he makes butter and cheese in about the same proportion." He had reference to the proprietor of Fisher's Island.

Bay. The next in order is Hog Beach, encompassing another "Hog Island." Then comes Long Branch, which forms Hempstead Bay. East of this is Jones' Beach, next Oak Island Beach, and then the Great South Beach, which extends more than half the entire length of the island, forming the Great South Bay. Between these successive strands there are of course, several openings called inlets, through some of which coasting vessels of considerable burden can pass. From the most eastern of these passages, called Fire Island Inlet, (where is a Light-house,) to the inlet into Shinnecock Bay, a distance of more than 40 miles, the shore is almost a continuous straight line. Though its edges are slightly indented and projected by the constant moving of the restless waters, its general course remains unchanged. This beach in its continuance eastward attaches to the main land, forming Shinnecock Bay, Mecock's Bay, and some other bodies of water, called ponds, which have no constant connexion with the ocean, except in times of violent storm, or extremely high water. They sometimes become so full of water as to render it necessary to make an opening through the beach, which is easily done, and after the waters are discharged, it is soon filled up with sand from the ocean waves.

It is a question of some interest, and upon which different opinions are entertained, whether the territory of Long Island is, or is not constantly diminishing. There is no reason to doubt, because there is ocular demonstration of the fact, that the high banks along the northern shore, and at the east end, are constantly wearing away by the waters; and frequently are so far undermined, as to occasion large *avalanches* from above. The high bluff of Montauk has, in this way, been perceptibly diminished, within the recollection of the present generation. And from the rocky bottom of the adjacent waters, the supposition is not improbable, that this branch of the island once approximated, if it was not actually joined, to Block Island. But while in some places, the sea is evidently encroaching on the land, in others, very considerable accessions are made to the shores, by the vast quantities of sand cast up by the waves. This is obvious in some of the beaches formed on the Sound; but still more manifest on the south coast. Though the great beach retains from year to year, its general features, it suffers partial changes after almost every violent storm. But the sand that is torn from one place will generally be found deposited in another. And in some parts, this increase of the land appears to be permanent. It

is a remarkable fact, that at the first settlement of Easthampton, the skeleton of a whale was discovered on Neapeague Beach, partially imbedded in the sand near the sea, which still remains, but is now nearly a mile from the shore. There are other, though not as decisive evidences of the extension of the land, in other parts of the island. But within the harbours and bays, particularly the great South Bay, there is the most conclusive evidence of the gradual formation of necks and islands. The process is gradual, but constantly progressive. The motion of the water produces, first shoals of sand, then marshes, which begin to bear a coarse grass, that aids the accumulation of foreign materials, till, at length, you behold a vast expanse of meadow covered with salt grass. It is worthy of notice, that in the remarkable law-suit between the town of Huntington and the Nicoll's estate, in relation to some of these islands, commenced in 1805, it was proved, that not only wonderful changes had taken place in the Great South Beach, within a little more than a century, but that "as late as 1773, the Fire Islands, now lying in the bay, were a mere sand-sprit, producing only a few patches of coarse grass." Such are some of the facts, on this point, from which it is difficult to determine with precision, whether the land or the water is making the greater strides.

## SECTION III.

### *Remarks on its geological structure, surface, soil, forests, &c.*

When we consider the retired situation of Long Island, and how little it has excited the notice of travellers, it is not surprising, that its geological character, as well as other peculiarities, should have remained so long unexplored. Until quite recently, very few scientific men have even deigned to give it a passing notice; though the assertion may be safely hazarded, that scarcely any other tract of land, of equal extent on the American continent, furnishes more abundant room for the *imagination* of geologists to play upon; or that imposes a stronger necessity of *conjecturing* the operation of some tremendous agency, which, in its freaks, had invaded the domains of both the land and the ocean; and after completing its sport, had silently retired, without leaving a track to determine its origin, or identify its form.

Dr. Dwight, late President of Yale College, was probably the first, who condescended to take a tour of the island for

the purpose of examining its physical features with a scientific eye; and though he made it his object "to examine, with a continual and minute attention, the stones of every size which should be visible, through all the parts of his progress," and, "this examination was extended to the stones on the general surface; to those washed out in hollow roads; to those uncovered on the summits and sides, and at the bottom of hills; to those found in the deepest valleys, and to those which were dug out of a considerable number of very deep wells;" yet, it is obvious, that a series of observations thus hastily made, on a single tour, would afford very scanty materials, on which to form a correct opinion of its general geological character. It might indeed afford ground for the inference, which has been generally deduced, from a very slight examination of its component materials, that the greater part of Long Island is of *alluvial* formation, using the term in its broadest sense. There is not an unlettered farmer, who has lived three score years, on the margin of the harbours or bays of the island, but can testify, that he has beheld with his own eyes, the growth, both in extent and perpendicular height, of the meadows and marshes, which already occupy an aggregate surface of 116 square miles, or nearly 75,000 acres, and are annually increasing. And it is easy for the attentive eye to observe the agency of the winds and waves, in carrying forward this remarkable process. But these formations, large as they are now, and vast as they may yet become, are only appendages of the island. And while it is manifest that a large portion of the materials, of which the body of the island is composed, "appear as if worn by the long continued attrition of water, and, in all respects, exactly like those, which, in a multitude of places, were found on the beach of the ocean;" yet it is equally obvious, that they could never have been brought to their present position, by the same ordinary and limited agency, which has produced, and is still enlarging, the meadows in the bays, and the beaches on the sea.

Besides this, it is believed, that there is a considerable portion of the component materials of Long Island, which bear no decisive marks of having been long subjected to attrition by water. Dr. Dwight indeed expresses the opinion, that even every granite rock which he examined, (except on Montauk) gave "plain proofs of having been washed for a considerable length of time, and strongly resembled rocks of the same kind, which have been long beaten by waves." But with his characteristic candour, he adds, "I will not say, that

no other traveller would have considered these rocks as exceptions."

In addition to all this, it will be noticed, that subsequent investigations and examinations have proved, beyond all dispute, that as you proceed from one end of the island to the other, the changes which take place in the rocks and other materials found on its northern shore, correspond with no variation of order, and very little in extent, with those situated on the main land, north of the sound, and its connecting straits. Thus the Jersey *free-stone*, is frequently met with, on the western parts of the island. The *gneiss* and *hornblende* rocks, which characterize the islands and northern shores of the strait called Hurlgate, exist *in situ*, in the vicinity of Astoria, or the north western shore of Newtown. The granite, quartz and limestone of Fairfield county in Connecticut are to be found in Queen's County and the western parts of Suffolk, the red sandstone which abounds in the vicinity of Newhaven is to be traced in Brookhaven, while the granite of the eastern parts of Connecticut, in its numerous varieties, as it extends to Rhode Island, is found on the eastern parts of Long Island.

From all these considerations, the inference has been regarded as legitimate, that Long Island, was once, through its whole extent, attached to the main ; and some powerful agency, the form of which is now left entirely to conjecture, forced the separation, which is now marked by the intervening Sound. One of the most plausible suppositions is, that the separation has been effected by some resistless torrent of water, which, under peculiar circumstances, that it is impossible now to determine, has swept out the intervening land, and left its channel to be occupied by the waters of the ocean. But a comparison of the shores of Connecticut and Long Island affords little reason to suppose that they were ever joined, by so wide an interval of *low flat land*. The identity of their characteristics, already noticed, forbid the supposition : and to suppose that the mountains, hills and strata of rocks on the north of the Sound, once continued across its whole breadth, would entirely exclude the possibility of the change having been produced by water.

Though the writer makes no pretensions to skill in the science of geology, yet as guessing is not the exclusive privilege of those living on the north side of the Sound, he will venture to suggest an hypothesis of his own, in relation to the origin of his native isle. One or two preliminary remarks, however, will be made.

The first is, that a comparison of the materials, and the comparative *height*, as well as the *surface* of the *north* and *south* sides of Long Island, plainly suggest that they originated from different situations. The whole of the southern half, from the surface down to the lowest point to which excavation has been made, bears the most incontestible evidence, that every stone, and pebble, and grain of sand, of which it is composed, had been long worn by the action of the waves:—while the northern half, at least on and near the surface, is in many respects destitute of this evidence.—Again; the southern half, from the termination of the hills near the middle, presents to the eye the appearance of a dead level; but which, upon a minute examination, is found to be an inclined plain, gradually descending from 100 or 150 feet down to the level of the sea; while the northern half exhibits an elevated surface, broken up into hills and valleys, and in its materials as well as form, claiming affinity with the southern shore of Connecticut.

And now for the conjecture; suppose at some distant period, far back in the lapse of by-gone time, (and 6000 years are sufficient, without 6 long days of indefinite length for the beginning,) a strip, some 6, 8, or 10 miles wide, of the southern shore of the main, was, by an earthquake, or some other delegated agent of Omnipotence, broken off and set in motion in a southerly direction; the different parts advancing with a velocity differing according to the nature of the *substratum*, upon which they proceeded. Though the moving mass would naturally be broken, and some of its most elevated portions be depressed, yet it might still be expected to retain somewhat of its former altitude. But, while thus proceeding towards the depths of the ocean, the vast quantities of stones, pebbles and sand lying at the bottom of the waters, would necessarily be accumulated before it, gradually rising higher and higher, till, if the momentum was continued, they must rise far above the surface, with a gradual declivity towards the south. Such a cause, operating in this manner to a certain distance, would produce a tract of land, whose two halves might be expected to present that diversified character both of material and surface, which is presented in the northern and southern parts of Long Island.*

* As an illustration of this conjecture, though it may be no argument in its support, the attention of the reader may be directed to a miniature operation of this character, of recent occurrence. Of the numerous *landslides* which are constantly taking place in our country, the largest and

The writer acknowledges that all this is mere hypothesis; but where there is nothing but supposition to oppose, one man has as good a right to throw out his conjectures as another. And it is believed, that the above hypothesis is well calculated to account for some of the most remarkable features of Long Island, some of which are strikingly illustrated in the occurrence at Herkimer. The discovery, not only of sea-shells, but also of the bodies of trees, at a great depth, which has been frequently made, in digging wells on the Island, is easily accounted for on the supposition of such an avalanche as has been described.

It is not the intention of this section to take a detailed view of the geological features of the island This would not be compatible with the object of the present work; and those who are disposed can avail themselves of the results of the late geological survey of the State of New York, which, as far as Long Island is concerned, was indefatigably executed by William W. Mather, Esq. There are some other topics connected with this subject, which will receive a brief notice.

Long Island is remarkably diversified in regard to its surface, and the character of its soil: and there is a striking contrast, as already suggested, between the northern and southern parts. A ridge of hills, (not unaptly called "*the backbone*" of the island,) commencing in the town of New Utrecht,

most remarkable that the writer ever had an opportunity of examining, was that which took place on the north-east side of West Canada Creek, near its mouth, in 1816. A tract of several acres, covered with large timber, was detached from the adjoining hill. and proceeded directly across the Creek; and with such immense rapidity was the bottom of the Creek raised up, before the moving mass, that the little fish were left high and dry, on the very gravel, over which, the moment before, they were swimming in the full enjoyment of their native element. The *slide* would, in all probability, have completely dammed up the Creek, but for the intervention of an island. lying about its middle, directly in its course. By this it was arrested; and yet the removal, through only a few rods, together with its sudden arrest, rent the whole tract, especially its rear part, with immense fissures or cracks, some of which were ascertained to be 20 feet deep; and how much deeper could not be determined for the want of means. The cavity in the hill behind the *slide*, became a pond, probably of only temporary duration; but which, at the time the writer examined it, only a few days after the occurrence, contained a considerable body of water. It may be added that this remarkable *slide* took place in the evening; and notwithstanding the short distance it proceeded, was accompanied with so great a noise and jarring of the earth, as to produce general consternation in the village of Herkimer, which is about one mile distant; and was supposed to have been occasioned by an earthquake, till the following day disclosed the fact.

at the western extremity, passes through, on the north side, and occasionally sends off spurs, that extend quite to the middle. Hence, the northern half, to the head of Peconick Bay, is elevated, uneven, and in some cases, what is called broken land. There are, indeed, occasional tracts of several miles in extent, that are perfectly smooth and level; but they are so elevated that no water can be reached without digging 100 feet or even more. On these, you will find numerous habitations, that have always depended on the clouds of heaven for their entire supply of water.

This ridge of hills occasionally sends up a towering peak, whose elevated top furnishes a diversified prospect of land and water scenery, that will richly repay the toil of ascending. The highest of these, and consequently that which is first discovered by vessels approaching the coast, is "*Harbour Hill*," situated at the head of Hempstead Harbour, in the town of North Hempstead. Its height is stated, in Blunt's Pilot, at 319 feet above the level of the Sound. *Jane's Hill*, one of the peaks of the West Hills in the town of Huntington, has been claimed to be still higher, but there is no evidence that it has ever been accurately measured; while it is confidently asserted by mariners, that the former is always discovered first at sea.

The Dix Hills, another spur in Huntington, after running parallel with the West Hills nearly to the middle of the island, turns at a right angle, and proceeds easterly; being frequently broken into short ridges, and sometimes detached hills, for the space of 20 miles. These are distinguished in succession by various names; as, *Comack Hills*, *Mount Pleasant*, *Bald Hills*, *Ruland's Hill*, *Coram Hill*, and *Terry's Hill*. Some of these are next in elevation, to those previously mentioned. In the eastern part of Brookhaven, the ridge is lost in the general elevation of the land.

The *Shinnecock Hills*, though entirely disconnected with the nothern ridge, are deserving of notice here, as being the highest elevations on the southern coast of the island, as well as from their singular position and structure. They are situated on the isthmus that unites the southern branch or peninsula at Canoe Place. They extend about four miles to the east, and frequently rise in conical peaks, which overlook the adjacent bays, the Sound and the ocean. They are composed almost entirely of fine sand, which is still drifted hither and thither by the winds; and might be supposed to have been formed by this agency, if it were not for an occasional rock, jutting out of their sides, even to their top. There must have

been an amazing depth of water over these isolated hills, if floating *icebergs* contributed this part of their material!—This isthmus, including the Hills, was formerly covered with timber; but it is now perfectly naked, except extensive patches of whortle-berry—bay-berry, and other small shrubs, not more than two or three feet high; with here and there an aged thorn-bush, which has acquired the form and stature of a tree. The road over the hills, is extremely heavy and undulating, but it presents one of the most charming views of the ocean that can be found on the island.

While the northern half of Long Island is elevated and hilly, and in general presents a stiffer soil; the southern half is remarkably level, and though somewhat diversified, is generally, composed of a light sandy soil. At the water's edge, it is but little elevated above the level of the sea; and as you proceed northward, it rises so gradually as scarcely to be perceptible. This is remarkably the case with the great *Hempstead Plain* which will be more particularly described. This vast tract presents to the eye, from almost every point, the aspect of a horizontal surface; and yet, if we have the correct survey of the Long Island Rail Road, the north east corner of that remarkable plain must be nearly one hundred and fifty feet above the ocean; and in passing from Jamaica to Hicksville, (a distance of only sixteen miles) the assent is one hundred and two feet. The traveller will find it difficult to persuade himself of the fact, as he passes over the ground. Hicksville is the summit of the Rail Road.

The necks on the south side, which are formed by the numerous bays, and frequently large tracts of the adjacent lands, though often mingled with sand, have a strong soil, and abundantly repay the labour of the husbandman. But there are also vast plains of gravel and sand, which are utterly incapable of cultivation, and yield no profit but what arises from their scanty natural productions.

Of these, the most remarkable is the great *Hempstead Plain*, which is a vast tract of level land, commencing about 16 miles from the west end, and extending 12 miles east, with a breadth of 5 or 6 miles. To the eye, this whole tract appears as smooth and unbroken as the surface of the sea in a calm; though, as you pass over it, you meet with slight undulations; and the view of the traveller over the whole expanse is unobstructed, by tree, or shrub, or any other vegetable production. Within the memory of persons still living, there was scarcely an enclosure in this whole compass. It was cut up with roads or

waggon-paths, in almost every direction ; so that the stranger, and even the experienced traveller in the night time, or when the ground was covered with snow, was constantly liable to lose his way. Numerous instances of this, sometimes attended with disastrous consequences, occurred in former days. One of the principal country roads led nearly through the middle of the plain, and on it, at intervals of 3 or 4 miles, solitary inns were established to accommodate the lonely way-faring man. Around these, as a matter of necessity, were small enclosures ; some efforts were made to cultivate the land, and a few trees planted and nurtured for ornament or use. But the occupants were obliged to transport all their fuel, and the most of their provisions, from beyond the plain. All the wells dug on this extended tract are from 60 to 100 feet, and sometimes more, in depth. The whole plain was formerly held as the common property of the towns in which it lies ; and the only use to which it was applied, was the pasturage of sheep and cattle during the summer season, on the coarse grass, which, from time immemorial, was its only natural production. Numerous ponds, formed either by natural hollows or excavated by art, and at length made capable of retaining the rain of heaven, offered an abundant supply of water, which is rarely exhausted in the driest season.

Of late years, however, the hand of cultivation, which commenced its operation on the north side of the Plain, has gradually extended its labours, till large portions are now successfully subjected to the implements of husbandry. The soil of this whole tract is a black, rich, vegetable mould, varying in depth from 4 to 12 inches, which needs nothing but warming manure to produce an abundant crop. Large fields of Indian corn, and also of wheat and rye, are readily raised by this mode of treatment. There is no land, in any part of the country, that presents a more beautiful or promising appearance to the eye, than one of these fields when the young blade has just sprung up ; and the transient spectator is led to wonder why every rod of ground is not converted into a garden. The main difficulty lies *beneath* the soil. The *substratum* is a coarse, smooth, clean gravel, that appears as if it had been screened and washed from every particle that was capable of retaining moisture, or any other vegetable nourishment, and its depth is unfathomable. The necessary consequence is, that, except in a few places, where there is a small admixture of loam, a coat of manure is *leached off* in the course of a year or two ; and the work must be done over again. Had nature

here deposited a *stratum* of clay or loam beneath the present soil, it is a question whether this tract would be exceeded on this side of the western prairies; and with the present facilities for transporting manure, as the L. I. Rail Road runs nearly through its middle, this vast tract, now so sterile, might be made to furnish sustenance for a population equal in number to the present inhabitants of the whole island. But whether the invention of man, or the spirit of improvement, will ever discover a method by which the expense and labour of applying manure and cultivating the soil on this extended plain may be adequately repaid, is quite problematical. This difficulty once overcome, a few *artesian* wells would afford a supply of water at every man's door.

There is another peculiarity in the surface of this remarkable plain, to which the eye of the traveller may be directed. In passing from the east to the west, (on its southern border this peculiarity is most clearly discernible,) about once in a mile or more frequently as you proceed west, you come to a manifest depression in the surface, with a considerably elevated embankment on the west. These valleys, if they may be so called, appear to proceed from near the middle of the plain, constantly growing deeper towards the south; and the conviction seems irresistible that they were formed by a torrent of retiring water. They all run nearly parallel with each other, their uniform course being a little to the west of south; and what is not the least remarkable, is, that almost every one of these valleys is the source of permanent brooks, some of which proceed from a considerable distance up the plain, and furnish numerous mill-seats on the south side of the island. But these will be more particularly noticed hereafter.

Adjoining these plains on the east, and south of the hills, commences another, on nearly the same level and like the other, gradually descending to the South Bay, which has less soil, but the same gravelly *substratum*, though somewhat more mingled with loam. This is covered principally with a growth of scrub-oak bushes, from 4 to 10 feet high, but never attaining the form or stature of trees; they frequently stand so close, and interlock their branches, as to defy every attempt to pass through them. Hundreds of acres have presented, apparently, the same unvaried aspect, from the first settlement of the country. The *brushy-plains* is as familiar to the ear on Long Island, as the great Hempstead Plain; and the contrast is remarkable.

In some places, these wastes are diversified by a larger,

though unthrifty growth of oak, or pitch-pine; but, in many instances, the trees are scattered and completely encompassed with the *scrub-oak bushes*, which seem to claim title as the original occupants of the ground. These plains, though occasionally interrupted, cover large portions of the *body* of the island. The land which they occupy is sometimes cleared, and a crop or two of some value raised; but there is rarely sufficient soil to render it worthy of permanent cultivation.

As we proceed eastward, the sand increases in fineness, even in some places, to *fluidity;* and about 40 miles from the west end, the *Great Pine Plains* commence, which occupy, with little interruption, one half of the island for 50 miles eastward. This is, in a great measure, one unbroken forest, principally of pitch-pine, occasionally intermingled with oak. Ferns and whortle-berry bushes, woodbine and mosses, with other shrubs and vines in scattered clumps, help to furnish a scanty cover for the sand. The trees, both pine and oak, often attain a larger growth than the nature of the ground (for there is no *soil*) would seem to warrant, being from one to two feet in diameter. In travelling these forests, you will occasionally fall upon a small *oasis*, which cheers the stranger's eye, as it well may the heart of the solitary occupant; but in many places, even at the present day, you may pass through 5, 6 and even 7 miles of unbroken forest, without discerning a human habitation, or the least trace of the hand of man, except the stumps of felled trees.

It is a common opinion, of those who have never travelled through Long Island, that there is very little wood or timber in any part of its lengthened domain. But this is a great mistake, especially in relation to that part of it which was designated as the body of the fish. There you will find a greater proportion of the land occupied by woods, than on either side of the Hudson, as far up as it is navigable, or on any of the great roads in the western part of the state. And why should it not be so, since vast portions of the island are of no earthly value, but for the wood they produce? Previously to the introduction of anthracite coal into so general use, a large portion of the supply of fuel in the city of New York—thousands of cords, not only of pine from the sandy lands, but of oak and hickory of the finest quality from the more elevated parts, were transported to that market; and, singular as the fact may appear, in view of the preceding description, there is probably no district of country where a tract of land cut entirely smooth is replaced by natural growth with more rapidity, than on the

rough and elevated parts of this island. The same ground has often been cut over in 20 or 25 years; and every successive growth is equally productive. Though the flat, sandy lands may require a somewhat longer period, even these are replenished with astonishing rapidity. This circumstance alone renders those tracts, which are utterly incapable of cultivation, a source of profit to their owners; and fully accounts for the fact, that so large a portion of the island is still occupied by wood.*

It may be worth while to add, in this connexion, that old, worn-out lands, if only defended from the ravages of cattle, in process of time, become covered with wood. This result has, in a few instances, been greatly hastened by ploughing and sowing nuts and acorns. An individual who first tried the experiment with chestnuts, lived to cut the trees for fencing timber; some of which were of sufficient size, to use the words of his labourer, "to split 8 rails out of the but-log."

The forests of Long Island, though long since cleared of wild-cats, wolves, and the like, with which they once abounded, are still occupied by vast numbers of deer; hundreds of which have been killed yearly, without destroying the stock. But the Long Island Railroad, which now passes through the heart of their principal resort, may, by frightening these timid animals from their wonted lairs, expose them to the more frequent shot of the huntsman; and thus, ere long, the harmless race may be extirpated from their native forests, which must ever remain undiminished.

The woods as well as the open fields, abound also with quails and partridges; the swamps with woodcock, and the plains with grouse and plover; while the surrounding waters, especially the extended south bays, are the common resort of innumerable multitudes of wild-fowl, from the stately goose down to the smallest snipe. Immense numbers of these are killed annually by the inhabitants for their own use, or for market; and the sport or profit of fishing, hunting and fowling, probably induces more foreigners to visit the island, than all other motives put together: always excepting the abomi-

* As one, out of many facts in confirmation of this statement, it may be remarked that, in the time of the Revolutionary War, Lloyd's Neck, which contains less than 3000 acres, was almost entirely divested of wood by the British. And the growth of wood since the peace of 1783 on this small tract, of which several hundred acres have been under cultivation, has been estimated at 1000 cords a year; and more than 50,000 have been actually cut since that time.

nation of *horse-racing*, which will receive due attention in a proper place. Several kinds of land-birds are protected during the breeding season, by special statutes; and the most of the sea-fowl protect themselves, during the same period, by migration to more unfrequented climes. Upon the return of cold weather, these, with the numerous progeny which they have reared, return and bespeckle the harbours and bays, which constantly resound with their untiring cackle. There is reason, however, to believe that some of these species, particularly the wild-goose, are greatly diminished in number, from what they were formerly. Many persons now living, can distinctly recollect the time when, both spring and fall, the passage of large flocks of geese over the island, at almost any point, was a matter of daily, and sometimes hourly occurrence. But now, it is a sight that is rarely witnessed. The same remark is applicable to a smaller species of fowl, though larger than the duck, commonly distinguished by the name of *brant*. All the larger kinds of wild fowl are evidently scarcer, than they were formerly. The increased population of the country, and the improved skill and implements of gunning, probably account for the fact.

It is a remarkable fact in the natural history of this small territory, that of all the *land-birds* belonging to the United States, either as resident or migratory, *two-thirds* of them are to be found on Long Island; of the *water-birds*, a still larger proportion; and no doubt their number would be increased, if it were not for the reckless amusement of shooting small birds for the mere sport.

In this connection, the writer would mention a fact, attested by his own observation, that may be as interesting to his readers as it has been to himself. About three years ago, a number of English *sky-larks* made their escape from a cage, on board a ship, or just after they were landed in Brooklyn. They took up their residence in some beautiful fields, in the vicinity of the Wallabout, where, in the two succeeding summers, they were considerably multiplied; and, through the day, they might be seen and heard, in their lofty gyrations, pouring out their delightful song. The fact was no sooner known, than these fields became the resort, especially on the holy Sabbath, of some of these unprincipled marauders. And thus, while the devotions of the Christian were interrupted by the frequent reports of their guns, the work of death was carried on, till these lovely foreigners, which should have met a cordial welcome to our soil, are heard no more. They are pro-

bably extinct. The man that can be guilty of such an act, is not worthy to breathe American air, much less to enjoy American citizenship. "*Procul! procul! este profani!*"

The following extracts from the earliest history of Long Island ever written, are worthy of a place in this connection. They are taken from "*A Brief Description of New-York, formerly called New Amsterdam;*" by DANIEL DENTON, of Hempstead, published in London, 1670.

"The greatest part of the Island is very full of timber, as Oaks—white and red, Walnut-trees, Chestnut-trees, which yield stores of Mast for swine, &c.

"For wild beasts, there is Deer, Bear, Wolves, Foxes, Racoons, Otters, Musquashes and Skunks. Wild fowl, there is great store of, as Turkeys, Heath-hens, Quails, Partridges, Pigeons, Cranes, Geese of several sorts, Brants, Widgeons, Teal, and divers others.

"Upon the south side of Long Island in the winter, lie store of Whales and Grampusses, which the inhabitants begin with small boats to make a trade, catching to their no small benefit. Also, an innumerable multitude of seals, which make an excellent oyle; they lie all the winter upon some broken Marshes and Beaches, or bars of sand before mentioned, and might be easily got were there some skilful men would undertake it."

It is scarcely necessary to say that the taking of a whale, on the south side of the island, is now a rare occurrence; and still more rarely, is a wandering seal seen on the shore.

There have been, and still are, some venomous reptiles on the island. Of these the principal are the *rattle-snake*, and the *pilot*, or *copper-headed adder*. The former is confined to a few localities, while the latter is to be found in almost every part. The famous *sachem* or *hoop-snake*, of which tradition has handed down many hideous accounts, is still in existence, though not frequently met with. One has been killed the present season, in the forest south of Riverhead, and another last year, on the line of the railroad, in the town of Islip. It is said to grow to a large size, (10 or 12 feet in length) and is furnished with a sharp horn, on the end of its tail, with which it "does battle." Its taking its tail in its mouth and rolling like a hoop, upon its adversary, till within striking distance, is believed to be fabulous; though it is, without doubt, a dangerous animal to approach. The victor of one of those recently killed, tells, of course, a "big story" of the rencounter, which it is needless to repeat. Its haunts are confined to the most dense forests and swamps. The south beach, particularly the eastern part of it, opposite Brookhaven, is the resort of immense numbers of *speckled adders*, hundreds of which have been killed in a single season. They are, however, regarded with little apprehension.

## SECTION IV.

*Its waters—inland and adjacent; promontories, &c.*

From the situation of Long Island, in the midst of the briny ocean, and the general description of its territory already given, it is seen that large portions of it are elevated far above the nether springs; while other parts consist of vast sandy plains, that are incapable of holding water. It might hence be supposed, that there must be a remarkable deficiency of this important element of animal and vegetable life. But this would be a very mistaken conclusion. The island, as a whole, is remarkably well-watered; and there are facts in this connection which are worthy of more attentive investigation by the geologist and the philosopher, than they have hitherto received.

Not only do we find perennial springs, boiling up from the sand in almost every part of its shores, both above and below high-water mark, and of such a low temperature, as to make your teeth ache while you drink; but its elevated high-lands, and even its sandy forests, abound with extensive swamps and ponds, which send forth copious streams, clear, cold and sparkling, into the adjacent bays. These streams, under the names of creeks and brooks, abound particularly on the south side, which, it has been seen, is by far the most sandy. In travelling on this side of the island, from Gravesend to Canoe Place, you necessarily cross one of these streams almost every mile, till you have counted some sixty or seventy on your journey; and wherever you may have previously journeyed, you cannot fail to acknowledge, that you never beheld such clear and sparkling brooks before.

Similar facts are observable on the north side, though not perhaps as numerous. The northern part of the town of Huntington is worthy of special notice. In this region, are some of the most elevated portions of the island, and the hills extend continuously to a greater distance into the interior, than any where else. Besides the great back-bone, which here, as in other towns, runs east and west, there are within the limits of this town, two or three distinct spurs or ribs, running north and south more than half way across the island. On this whole tract of elevated land, there are numerous springs, streams and swamps. Several of these emptying on the north-

ern shore, furnish sufficient water for as many mill-seats. At Great Cow harbour is an overshot mill, supplied by springs, with an aqueduct passing over the public highway, having a fall of 30 feet. At the head of Cold Spring Harbour is a large mill-pond, supplied by a stream proceeding from springs nearly 2 miles through a swamp; the water of which, after supplying a factory, is conveyed by a canal nearly half a mile; where it abundantly supplies an overshot flouring-mill with a fall of 20 feet above tide water. This mill is situated directly on the shore of the Harbour, accessible by sloops at high water, but the fall is so great that its operations are not obstructed by the tide.

Proceeding south from the village of Huntington, you immediately ascend to an extensive tract of table land, spread out between the ridges of hills before mentioned, which is from 50 to 100 feet above the ocean. On this tract, at the distance of 3 miles from the village is a settlement which has long borne the name of Long Swamp, from a large tract of springy ground in the vicinity. Here are numerous springs of pure cold water.* And in this neighbourhood, whoever has not a living spring at his own door, needs only to dig a few feet, to furnish himself with a good well of water; while in many other places on this same range of table-land, at a few miles distance they are obliged to dig 100 feet to obtain water.

At the West Hills, 2 miles south-west of Long Swamp, there are many springs, some of which furnish streams that run a considerable distance on the surface, and at length are lost in the earth. At Dix Hills, the Half-way-hollow-Hills, (just mid-way across the island,) and in various other parts of this elevated tract, the same peculiarity in regard to springs is found. Can these ridges of hills be the source of such a vast supply of water?

As we proceed eastward the highlands do not extend so far into the interior, if we except a succession of detached hills, which run for about 20 miles through the middle of the island; but the streams of water, if not more numerous, are greatly increased in size. Some of them are so large as to obtain the name of *rivers*.

* There is a story, that in replacing a trunk to one of these springs, some years ago, a bottle tightly corked, and bearing the marks of having long lain beneath the water, was dug up from the sand, which was supposed to have been deposited and forgotten by one of a former generation. Upon being opened, it was found full of *milk*, which was perfectly sweet. For the correctness of this story, the writer does not vouch.

In the south-east corner of Smithtown, a small stream takes its rise, which for some miles, bears the name of the *Branch Brook*. Proceeding westerly, it passes through a swampy region, called by the Indians, *Hauppaugs*, (which it is said means *sweet waters*,) receives large accessions from numerous springs and rivulets, and afterwards obtains the name of *Nissequag River*. Here, changing its course to the north, it empties into Nissequag, or Smithtown Harbour. On this stream and its tributaries, four mills have an abundant supply of water.

In the town of Brookhaven, near Middle Island, a stream rises, which is called the *Connecticut River*. Nor let it be supposed that this name has been filched from across the Sound, to give apparent consequence to a little brook. It is a veritable Indian name, belonging to this locality, which, with a slight variation of orthography, is to be found in the most ancient conveyances, on this part of the island. There are two streams, to which this name was applied by the aborigines, but as they differ considerably in size, the one is called a brook and the other a river. The former is in Islip. The latter is the stream in question. Its general course is southerly, and intersecting the railroad at Millville, empties into the Fire Place Bay; which is the eastern part of the Great South Bay. This also furnishes abundant water for several mill-seats, and has long been famous for its excellent trout; which, however, is not a peculiarity of this stream, as almost every brook on the island yields more or less of this kind of fish.

The village of Patchogue is probably one of the most favoured places on Long Island, in regard to water power, having within the distance of a mile and a half, 3 very considerable streams. The first, just at the western part of the village, formerly called "Little Patchogue," has a fall of 8 feet, supplies a factory, driving 500 spindles, and other machinery connected therewith. Near the centre of the village is the "Great Patchogue," which takes its rise about 6 miles to the north. Nearly 4 miles from its source a dam is erected where a saw-mill and fulling mill are abundantly supplied. At the village, is another dam, with a fall of 10 feet, which is capable of driving a paper-mill, a cotton factory of 5 or 600 spindles, a small woollen mill, and a grist mill of four run of stones. One mile east of this, is "Swan Creek," which gives a head of water of 10 feet fall, and drives a flour mill, with 4 run of stones, a saw-mill, a thrashing machine, a clover-seed mill, and a cotton factory of 500 spindles. The owners add, that

"there is extra power enough to drive 1000 additional spindles." It is also stated, in relation to all these streams, that "they seldom fail of affording, the year round, about the same quantity of water—the gentle inclination and flatness of the country preserves them from being subject to be swelled by great freshets on the one hand; or very materially affected by severe droughts on the other."

But the largest and longest stream on the island is the Peconick River. It rises in the eastern part of Brookhaven, not far from the centre of the island; and after running 12 or 15 miles in an easterly direction, receiving numerous tributary streams from swamps and ponds, it falls into the head of Peconick Bay, at Riverhead. It furnishes more numerous mill seats than any other single stream; and these are scattered along for the distance of 4 or 5 miles, with an aggregate fall of between 20 and 30 feet.

The *Wading River*, at the north east corner of Brookhaven, forming a boundary between it and Riverhead, though still bearing its ancient name, is now nothing more than a small brook, extending scarcely a quarter of a mile above the tide water, though it is said to have proceeded formerly, from a considerable distance up the adjacent valley, which has been gradually filled up with sand. This stream is fed with copious springs, and affords an unfailing supply of water to a mill pond, with a fall of 9 feet. Below the dam the stream meanders more than a mile through an extended meadow, which is sometimes overflowed with the tide, and thus discharges into the Sound.

There are a great many other brooks on the island, which, although not called rivers, furnish abundant water for mills, factories and other hydraulic machinery. And what is still more remarkable, streams of this description are found on both of the eastern branches, after they are divided into narrow strands by the Peconick Bay. On the northern branch there are two such brooks within 3 miles of Riverhead, which supply saw-mills. And on the southern branch, in proceeding from Riverhead to Canoe Place, the distance of only 9 miles, you cross 5 brooks; two of them especially clear, rapid and unfailing. Crossing the isthmus, which has been already described, and after entering upon the south-eastern peninsula, there are unfailing brooks on both shores, though they are not numerous, supplied by swamps or natural ponds. Three of these have been occupied as mill seats—one of them for the space of 200 years.

The aggregate water power of the Island may be inferred from the fact that there are, in Suffolk County alone, between 60 and 70 grist-mills, saw-mills, factories and fulling mills, exclusive of those which are supplied by tide water.

But Long Island is not more remarkable for its streams of running water, than for its natural ponds or *lakes*. Let not the reader be startled, by the assumption of another name of such dignified import. The facts will be found to justify the appellation. And what renders these ponds a still more interesting object of examination, is their location; some of them being situated on the most elevated and extended high-grounds, where it is difficult to conjecture the sources of their never failing supply; while others, but little elevated above the ocean, extend to an amazing depth, in the bosom of the earth. To give a description of all these, that are really worthy of notice, would fill a small volume. We shall therefore confine our attention to a few of the most remarkable.

Among these, SUCCESS POND deserves a primary place. The name is supposed to be a corruption of the Indian word SACUT, which was its aboriginal appellation. It is situated about 2 miles south of Manhassett, at the head of Cow Bay, in the town of North Hempstead, near the north-east corner of Flushing, which is about 6 miles east of Flushing Village. It lies in a basin, on the ridge of hills, previously described, which attains its greatest height, a few miles east of this spot. The highest peak in the immediate vicinity of the pond is on the south side, which is probably 200 feet above the level of the sea. By ascending to its top, (which is of easy access,) you behold one of the most extended and diversified prospects, that can be found on our coast. On the north, the mountains of Connecticut are seen towering in the distance: at the north and west, the pallisades on the Hudson, and the highlands of New-Jersey extending to the west and south, as far as the eye can reach. Turning to the south, you behold the entire Hempstead Plain, with the whole southern part of Queen's and King's county, spread out at your feet. The villages of Hempstead and Jamaica, each distant about 6 miles, are in open view, while the Queen's County Court House, at the distance of 3 miles, in a south-easterly direction, is far beneath you. And then casting your eye beyond the shore, you behold the waters of the broad Atlantic, sparkling in the sun-beams, from Sandy Hook to the eastern boundary of Queen's County.

When satisfied, if the eye can ever be satisfied with view-

ing such an extensive and variegated scene, turning to the little lake behind, you behold an object much more limited but not less interesting to the inquisitive mind. And it is equally a matter of surprise and regret, that this great natural curiosity, lying within 20 miles of the great emporium, with its seats of science, furnished with every facility for scientific investigation, and in the immediate vicinage of gentlemen of fortune and the patrons of science, should never have excited sufficient attention to ascertain the elements of its topography and dimensions. After the most careful investigation and inquiry, the writer has been unable to learn, that any exact admeasurement of the situation and extent of this wonderful body of water has ever been made. Even in its immediate vicinity, you will receive as many different statements, in regard to its extent of surface and depth, as you may find persons to inquire of, and no man there pretends to know its elevation above the *sea*. The whole, therefore, seems to be a matter of conjecture. In the absence of all certain knowledge, the following may be taken, as an approximation to the truth.

This pond is about half a mile in length with an average breadth of 60 rods, (the north-eastern part being double of the southwestern,) with a superficies of 50 acres. While one man on the ground asserted, that it had been tried with a line of 70 fathoms, without finding bottom; another stated, that its greatest depth had been ascertained to be 80 feet. The surface of the water is probably from 100 to 150 feet, perhaps more, above the level of the sea. Surrounded on all sides by sloping banks, which are covered with verdure to the water's edge, and undulate with the adjacent country; it had formerly a natural outlet to the northwest, through which its surplus water was discharged. It now rarely overflows.

Some 40 or 50 years ago, an artificial opening was made on the south side, with the expectation of subserving some hydraulic purpose; but the supply of water was found insufficient, and the canal is now filled up. By this operation, the surface of the pond was reduced several feet, and it was a number of years before it attained its former level. If the springs that supply this pond were sufficiently active, it would be easy to convey a stream of water to any part of Hempstead Plain.*

* Since the above was written, the city of Brooklyn have taken measures to ascertain the practicability of obtaining a supply of water for their increasing population, from this source. But it is understood, that the

The water of this pond is pure and clear, evidently supplied by living springs, whose source is wholly unknown, and of which it is difficult to form a conjecture. All the land encompassing the pond, excepting a small space at the south-west end is entirely clear of wood, while several neat farm-houses are delightfully situated near the banks.

A house has been erected here for the entertainment of visiters; but it is very much out of repair, and not well kept. As the pond abounds with perch, the stock of which was transported from Ronkonkama Pond, by Dr. Mitchell and his uncle in 1790, if good accommodations were provided, there could not be found within 20 miles of the great city, a more delightful retreat in the summer season; especially in the season of berries and cherries, with which the neighbourhood abounds.

RONKONKAMA POND, or *White Sand Pond*, as its name imports, is the next most remarkable sheet of water; and much larger in extent. It is situated about ten miles west of the centre of the island, just midway from the north and south shore. The western line of the town of Brookhaven passes directly through the pond, which is intersected near the middle by the dividing line between Islip and Smithtown. It is situated on the gravelly and sandy plain, which extends from the south side towards the highlands on the north. The surface of the pond is sunk some 20 or 30 feet beneath the surrounding country. The banks, except on the north, are precipitous; and the shores are composed of nearly as pure, white sand as the margin of the ocean. There is not the same difficulty, as in the former case, in ascertaining the elevation of this pond above tide-water. A probable conjecture may be formed from the fact, that the L. I. rail-road, which runs *three-fourths* of a mile south, is at that point, between 80 and 90 feet above the sea. This pond is nearly circular, and about 3 miles in circumference. Its depth is said to be unfathomed, and has neither inlet nor outlet. Its water is perfectly pure, and abounds with fish of several kinds. There is a tradition that its waters are subject to a periodical flood and ebb, once

above facts, which they have found to be correct, have satisfied them that an adequate supply cannot be obtained. It has been stated in the papers that the Brooklyn Committee found the greatest depth of the pond to be short of 60 feet. The writer's information was derived from an intelligent gentleman in that vicinity, who stated that it was 75 or 80 feet in the deepest place.

in 7 years; but there is no satisfactory evidence of its truth; while the simple fact, that it has never been ascertained to a certainty, by those who have spent their lives on its banks, is conclusive evidence to the contrary. No doubt its waters are higher at some times than at others; and the appearance of the land on the north side seems to indicate, that the pond once extended to a considerable distance in that direction. But there is no evidence that its extent was ever materially greater than at the present time. It is, on the whole, a remarkable reservoir of water, and is well worthy of the name of a lake; though it is to be hoped that the insatiable rage for new names may never succeed in robbing this beautiful sheet of water of its aboriginal appellation. How tame is "Forest Lake," or any other English term, compared with the sonorous word, RONKONKAMA! *Esto perpetua.*

CORAM POND is a small collection of water, 8 miles east of Ronkonkama; remarkable only for its situation, in a deep basin, with banks composed, like the surrounding country for several miles, of the finest sand, which appears almost as fluid as water. And it seems to be a matter of wonder, that this cavity has not long since been filled up with a more ponderous material than the rain of heaven.

Passing by several others, there is a remarkable succession of ponds in the eastern part of Brookhaven, near the line of Riverhead. These are situated on very elevated ground. They are 5 in number, lying in a direct line, and extending from the middle of the island to within 2 miles of the Wading river. There is no visible connexion between them except when filled to overflowing. The most northerly one, which is probably the largest, being 110 rods in length, is called *Long Pond.*

A short distance to the east of Long Pond, and just within the bounds of Riverhead, is another smaller collection of water, bearing the name of *Deep Pond.* It is nearly circular, about 75 rods in diameter, and 54 feet in depth. The territory on which this and the other ponds last mentioned are situated, is a part of an extended tract of table-land occupying a large portion of the northern side of the island, which is so elevated, that there are few wells throughout its whole extent. For several miles, on the north road in the town of Riverhead, the wells that are found, are from 95 to 118 feet deep. And there is one at Fresh Pond, about three miles north-east of Deep Pond, which is 129 feet in depth. These

facts will afford a correct idea of the elevated situation of these ponds.

"There is," says a correspondent, "a pond of water in the north-east corner of this town, (Riverhead,) owned by the Hallocks, which covers about 5 acres of land, 60 feet above the level of the sound, and 72 feet deep. It never freezes over unless the weather becomes suddenly very cold, and even then, some part of it thaws and is open in a day or two."

Connected with the Peconick river, and principally within the town of Southampton, only two miles from the village of Riverhead, is a very remarkable pond, which is not unaptly called GREAT POND. It is a mile and a half in length, and from a quarter to a half-a-mile broad. A canal and basin have been formed by which the waters of this pond are conveyed to the lower dam, on the south side of the Peconick river, and an additional mill erected, which, with a head of 8 feet, discharges its water into the lower pond. If the discharge were made below the dam, the entire fall would be doubled. From these facts, it is manifest, that the surface of this pond is at least 18 feet above the level of the head of Peconick Bay, from which it is distant only 2 miles, with nothing intervening but a sandy pine plain. In fact, this whole region, as singular as it may appear, abounds with extensive swamps and numerous ponds, which are evidently supplied by unfailing springs of the purest water.

It might naturally be supposed, that from the head of Peconick Bay, by which the island is divided into two narrow strands, extending more than 30 miles into the sea, this peculiar feature would disappear. But this is not the fact. The same phenomena are to be traced to within a few rods of the most easterly points.

On the north branch, Mattituck Pond is the most remarkable. Situated in a basin, some 20 or 30 feet below the general surface of the land, its waters are but little above the Peconick Bay, from which it is distant about a quarter of a mile. Like several others which have been noticed, it is nearly circular, and has no outlet. Including a tract of swampy land, which appears to have been formed on the north side, it is probably about half a mile in diameter.

(A still larger pond, or rather an arm of the sea, on the north side of Mattituck, is connected with the Sound, by a creek, and is the seat of a tide-mill.)

Proceeding eastward, the same peculiarity meets the eye. Every few miles you discover tracts of low swamp, and occa-

sional ponds of fresh water. After crossing the isthmus and entering on the peninsula of Oysterponds, even there, similar swamps and small ponds are found, not only within sight of the briny waters, but with nothing but a narrow beach between. Some of these are several feet above tide-water. But there is no pond here of sufficient consequence to have given name to the place; nor is it known that it was ever remarkable for the production of oysters.

The same peculiarity is equally striking on the southern branch of the island; which, from the general view previously taken, it will be recollected, consists principally of two peninsulas, the larger formed by the narrow isthmus at Canoe Place, and the smaller formed by Neapeague beach, which is 5 miles long. Indeed, in regard to the number and extent both of swamps and ponds, there is a greater proportion here than in almost any other part of the island. To say nothing of those large reservoirs, which lie just within the beach, and are occasionally connected with the ocean, there is a large number of fresh water ponds, considerably elevated, and entirely surrounded by land.

A pond about three miles east of the village of Southampton, forming a mill-seat, has been occupied as such 200 years. In this immediate vicinity are several others, which are called in the aggregate the Seven Ponds.

About 2 miles east of this, and within the parish of Bridgehampton is another remarkable land-locked pond, called KILLIS POND, from an Indian of that name. It is about a mile from Mecock's Bay, elevated a few feet above it, and having the depth of 40 feet. It is more than half a mile in circuit, and without any outlet. A little north of this, is another pond, similarly situated, but smaller in its dimensions.

A little to the eastward, directly between Bridgehampton and Sag-Harbour, is a continuous line of ponds, extending, with short intervals between them, entirely across the island, from *Sagg Pond* on the south, which is separated from the ocean by the sand beach, to the *Otter Pond* on the north, which is connected with the Peconick Bay In their vicinity are extended swamps, some of which are found on the most elevated land between these two points, which is probably 50 or 60 feet above the sea.

The OTTER POND is a circular expanse of water 40 or 50 rods in diameter and about 18 feet deep, lying in the south part of the village of Sag Harbour, and is separated from the Bay by a low marsh of about 10 rods in extent. The surface

of the water is about 15 or 20 feet below the surrounding land, which is composed entirely of sand. This pond was formerly occupied as a mill seat: and more than 40 years ago, the proprietor, with the hope of increasing the quantity of water, connected two of the adjacent ponds, by a canal of nearly a mile in extent. The success of the project induced the owner of the mill on the south side, to make a similar experiment; which being extended to the central and most elevated pond, completely cut off the flow of water to the north. The mill being removed from the mouth of the Otter Pond, and a canal of 8 or 10 feet in breadth being cut to the tide-water, in the course of a few years, the deep waters of this pond became the favourite winter quarters of immense quantities of streaked bass. The produce of this pond in a single winter has amounted to more than $1500. Of late years, however, this fishery has entirely failed; though the pond still furnishes large quantities of eels, of the finest quality.

It is proper to add, that the waters of this whole line of ponds appear to be gradually diminishing; and as the clearing of the land advances they may ultimately fail. From the largest of these ponds, there is a natural outlet, forming the *Leganee* Brook, which is the south-western boundary of the village of Sag Harbour, and discharges into the Bay a little above that place. In former days, this stream was frequented by large quantities of *alewives* or herring, which in the opening of spring, ascended for the purpose of spawning.

Passing over a number of extensive swamps and ponds in the town of Easthampton, we come to that most remarkable part of its territory,—the peninsula of Montauk. And here we shall find some of the most notable facts in relation to this topic.

The reader will recollect, that this entire tract is a promontory, 9 miles long and from 1 to 3 miles wide, jutting out into the midst of the Atlantic, with which it is surrounded on all sides, with the bare exception of a low sand beach of 5 miles in length, by which it is connected with the rest of the island. The greater part of this tract is, from 50 to 100 feet above the surrounding ocean. With these facts in view, Montauk would seem to be one of the last spots on the earth, where we should look for extensive swamps, copious springs, and large ponds of fresh water. And yet here we find them in the greatest profusion.

The first collection of fresh water occurs in the northwest corner of the peninsula, immediately after crossing Neapeague

Beach. It was called by the natives, *Quannontowunk*, but by the whites, *Fresh Pond*. Though situated near the north shore, and its surface elevated somewhat above the level of the sea, it has no outlet.

Proceeding about 2 miles east, we come to FORT POND, called by the Indians *Konkhonganock*. This extends nearly across the peninsula, being separated from the water on both sides, by sandy beaches. The pond itself is about one mile and a half in length, and a quarter of a mile in breadth.

A mile and a half east of this, where the peninsula attains its greatest breadth, lies what is emphatically called GREAT POND. The Indian name is unknown. This is the largest collection of fresh water on Long Island, being 2 miles in length, and covering an area of more than 600 acres. Its depth is generally 18 or 20 feet, and there are 2 small islands embraced within its waters.

A little to the eastward and near the north shore, occur in succession the *Little Reed* and the *Great Reed Pond*, which are considerable bodies of water. And still further east, within a mile and a half of the extreme point is Oyster Pond, which abounds with several kinds of fish, particularly the yellow perch, and in times past, has produced oysters of a fine flavour, and in great abundance. A little north of the light-house are two or three smaller ponds, the largest of which is called Money Pond, but they are of little account.

"Great Pond, Fort Pond, and Oyster Pond occasionally fill to overflowing, and break out into the Sound; but they are generally let out, by trenches dug with that view, for the purpose of draining the surrounding meadows, or improving the fishery. The rush of water cuts a channel of considerable size and depth; and then, the tide sometimes ebbs and flows in them for months together. It is now, however, some years since Great Pond has had any connexion with the sea: and its water has become so fresh that it is freely drunk by cattle."

Besides these vast reservoirs of fresh water on Montauk, there were formerly extensive swamps, which, however, have been greatly diminished, by the destruction of the timber, with which they were formerly covered. There are also numerous springs, which burst out from the hills a little above tide water. They are not generally very active. "There is one on the north shore near the Oyster Pond, of delicious water, slightly tinctured with iron. It boils up through the sand a little above high water mark." These, together with the rain of heaven, and filtration from the surrounding ocean, form the only visi-

ble means of supply to these vast reservoirs of fresh water on this most singularly situated peninsula.*

And though last, not the least remarkable is a large fresh pond on Shelter Island. The form, situation and extent of this island have been previously noticed. And yet on this small tract of land, surrounded on every side, and in several places, deeply indented by the salt water, constantly ebbing or flowing to and from the ocean, there is a *fresh* pond, some distance from the shore, elevated a few feet above tide water, occupying an area of 30 acres, and extending to the depth of 60 feet.

Besides the general reference that has been made to the springs of Long Island, it would be interesting, if time permitted to give them a more particular notice. But, it must suffice to say, that they are very numerous, up on the shores, bursting out from the banks, some of them at a considerable elevation, and others proceeding quite from the interior of the island. In general their temperature is low, but remarkably uniform through the different seasons of the year; so that they are seldom affected by frost, while the adjacent waters are deeply congealed. Of this, the following fact, mentioned by a respected correspondent, presents a striking illustration.

"There are three springs on the farm of my brother-in-law, on the north side of this town, (Riverhead,) situated about thirty or forty rods from the cliff, which were never known to fail or freeze. H. visited them one winter, when the Sound was frozen, as far as he could see; and the springs were open, and a frog was swimming about in one of them The cliff adjoining is about as high as the general face of that region. A little to the east is another spring issuing from the cliff, about half or two-thirds of the distance from its bottom; discharging its waters perfectly clear, and in large quantities."

This is the tract of table-land previously described, on which there are few wells, and those that have been dug, are from sixty to more than one hundred feet in depth. And yet it is added:—

"There are several wells here, perhaps thirty or forty rods from the cliff, which are not more than ten or twelve feet deep."

* It might have been mentioned before, that, about a mile and a half southwest of Sag Harbour, on the ridge of land between that village and the western part of Bridgehampton, which there attains the height of 100 feet or more, is a spring strongly impregnated with *sulphur*. About 3 miles west of this, near the shore of the Peconick Bay, is a mill, supplied by a copious spring, with a fall of something like 20 feet. This is near the residence of John Osborn, Esq., late Collector of the port of Sag-Harbour. This locality bears the name of *Noyack*, or *Noeg*. It is a pure *aboriginal* name, and the former is supposed to be the true orthography.

A similar fact is noticeable in the village of Miller's Place, situated on the same elevation of land, 15 miles to the west, and about a mile from the Sound. A little south, there is a large tract of swampy land, and near the centre of the village, a pond that is supplied by springs, and is seldom affected by drought. On the main street, running east and west for nearly a mile, every house has a fine well, varying from eight to twenty feet deep. And yet, to the east or west of this little settlement, no water can be reached but by digging to a vast depth. Though the site of this village is perfectly flat, and on the same level with the adjacent country, it is supposed, though sufficient excavations have not been made to test the fact, that beneath the surface a natural basin has been formed, of materials that prevent the water from descending to the nether springs.

Several other similar facts might be adduced, from different parts of the island; but this must suffice.

The elevated character of the northern parts of the island, extends even to the shores, which, in many places, present a bold, precipitous front. About 40 miles of the western coast you find cut up by the deep indentation of the bays and harbours previously mentioned, into as many distinct promontories, from three to six miles in length, and which, at their extremities, are separated from each other, some by several miles, and others by only a few rods of water. The northern parts of Newtown, Flushing, North Hempstead, Oyster Bay and Huntington, are thus strikingly characterized; while Lloyd's Neck and Eaton's Neck are complete peninsulas, entirely surrounded by water, except a narrow sand beach, with which each is connected with the last-mentioned township. Eaton's Neck Beach is three miles in length, and from ten to thirty rods wide, bearing nothing but a few cedar and beach plum-trees, which are the common produce of the Long Island shores. If, therefore, a traveller, in proceeding from Brooklyn to Smithtown, which are only 45 miles apart, should pursue his journey on the northern shore, tracing all its sinuosities, he would travel not less than 150 miles.

Crane Neck is a large promontory in Brookhaven, formed by a sudden projection of the land, in a straight line nearly north and south, from the mouth of Stony Brook harbour. It extends farther into the Sound than Eaton's neck, from which it is distant 12 miles. The most northerly part of Crane Neck is called Old Field Point, on which a Light-house was erected in 1823. It was here that one of the hapless surviv-

ors of the Lexington was drifted to the land, after floating on a bale of cotton during two days and nights. "His fingers and feet were frozen as stiff as marble, and he was without coat or hat." Several bodies, and numerous trunks and other property, drifted on shore in this vicinity.

From Crane Neck nearly to the east end, the shore is elevated and precipitous, slightly curved, but with scarcely a perceptible projection, and, as previously noticed, without a harbour. The most notable peninsulas of the two eastern branches have been sufficiently described, excepting those on the mediterranean bay, which are too numerous to receive distinct notice, and may be sufficiently understood by inspecting the map.

The following extract from Denton's "Brief Description, &c.," already referred to, and which has fallen into the writer's hand since the preceding sections were written, remarkably coincides in many of its statements with the description which has been given. It is also worthy of notice as a curiosity :—

"There are several Navigable Rivers* and Bays, which put into the North side of Long Island ; but upon the South side, which joins to the sea, it is so fortified with sands and shoals, that it is a sufficient defence against any enemy ; yet the South side is not without Brooks and Riverets, which empty themselves into the sea : yea, you shall scarce travel a mile but you shall meet with one of them, whose Crystal streams run so swift, that they purge themselves of such stinking mud and filth, which the standing or (s)low paced streams of most brooks and rivers westward of this colony leave lying, and are, by the Sun's exhalation, dissipated, the air corrupted, and many Fevers and other Distempers occasioned, not incident to this colony. Neither do the Brooks and Riverets premised give way to the Frost in Winter, or drought in Summer, but keep their course throughout the year."

Some parts of the northern coast of Long Island furnish numerous and commodious harbours, for the protection of shipping of any class that navigate the Sound. This is remarkably the case, from New-York as far east as Eaton's Neck, opposite Norwalk, Conn. The Narrows, through their whole extent from the city to Sand's Point, a distance of 20 miles, is little else than one continued harbour. Then, after opening the Sound, Hempstead Harbour, Oyster Bay, and

* By "navigable rivers," the author undoubtedly means those narrow heads of the bays or harbours, now generally called creeks, which in several instances put up some distance into the land, receiving the waters of large streams. Upon the rise of the tide, these creeks are navigable for sloops of considerable burden.

Huntington Bay, with their broad mouths and deep waters, afford a safe defence for large shipping, from almost any wind; while the numerous small harbours with which they are connected, (and the last-mentioned bay has no less than *four*,) furnish complete protection to smaller craft.

Smithtown Bay, which lies between Eaton's Neck and Crane Neck, near which the unfortunate Lexington met her fate, is little else than an expanse of the Sound, with no protection on the north, for the distance of 12 miles; and its harbours are too small and difficult of access, except for small vessels under experienced direction. From Setauket Harbour, near Old Field Point, to Oysterpond Point, a distance of nearly 50 miles, there is scarcely an opening in the land, where even a small vessel can make a harbour in a time of the greatest necessity.

The GREAT BAY, by which the eastern part of the island is divided into two branches, of course furnishes numerous harbours, some of which are available for ships of the first class. Gardiner's Bay was a favourite resort for the British fleet, not only at the time of the Revolution, but during the war of 1812–15.

Sag Harbour with its sixty whaling ships, besides coasting vessels, and Greenport, with its twelve, more or less, and the steamboats connecting with the Long Island Railroad, are always accessible, when the ice does not close up the gate.

Although the Bays on the south side of the island are numerous and large, and completely defended from the rage of the ocean, by the great barrier of sand, more durable than stone; yet the inlets are so few and difficult of access, even for small craft, that it is impracticable to enter them, when the refuge is most desirable. In the whole length of the island, there are but 10 openings in the Great Beach; and these are constantly varying, by the violence of the waves, so that after a single storm, the channel, which is never deep, may be materially obstructed or changed. This necessarily renders the coasting business, on the whole south side, exceedingly uncertain and precarious; and at the same time accounts for those awful disasters which have so often been attended with the most appalling consequences on this ill-fated shore. From Coney Island to Montauk Point, there is not the vestige of a harbour, that can be entered by a sea-vessel. If, therefore, by a mistake of reckoning, or other cause, a ship is brought near the coast, with a strong wind bearing on

shore, or a breeze too light to beat off, her doom is usually sealed.

A fact, worthy of special notice, as greatly increasing the hazard of life, is, that a *sand-bar*, or flat, from a quarter to half a mile distant, runs parallel with the beach nearly its entire length. On this, vessels frequently ground; and being alternately lifted up and thrust down, by every successive wave, they are soon dashed in pieces; or, becoming fixed on the bottom, are immediately surrounded by an embankment of sand, so that they are completely engulfed by the ocean waves.

These various circumstances, taken in connection with the vast extent of coast, arising from the great length and extreme narrowness of the island, which, following the sinuosities of the numerous navigable bays, presents a line of not less than 400 miles, must necessarily render this the scene of numerous shipwrecks, attended with a vast loss of property, and a lamentable destruction of human life. Some of these will be noticed hereafter in connexion with the localities with which they are particularly identified. A few cases, however, may be mentioned here.

Between Christmas, 1790, and the New Year following, the Brig Sally of Stamford, Conn., Capt. Benjamin Keeler, on a return voyage from the West Indies, with a cargo of molasses, was cast away on Eaton's Neck Reef, in a terrible snow-storm, and every person on board perished. This was before the Light House on that point was erected, and no dwelling being in sight, the sad event was not known, till some of the cargo floated across to Lloyd's Neck, and awakened inquiry. The crew was supposed to consist of 10 persons, but only 6 bodies were found attached to the rigging or on the shore. The vessel and cargo were an entire loss.

This point has always been one of the most dangerous in the Sound, and was peculiarly so, till the erection of the Light House in 1798, which is one of the most important beacons in the Sound.

The remarkable snow-storm of Dec. 23rd, 1811, was the most destructive of both life and property of any that is known to have occurred on the northern shore. The preceding day was remarkably warm and fair. The change took place suddenly in the night, the mercury falling almost to zero. A snow-storm commenced, accompanied with a tremendous wind, which lasted without intermission for 24 hours. Between 50 and 60 vessels foundered in the Sound, or were

driven on the northern shore of the island in that terrible night. In some cases, the entire crews perished, while in others, those who survived, were objects of greater commiseration than the dead, being horribly frozen. The writer can speak with entire confidence on this subject, as he was an eye-witness to some of the ravages of that awful tempest. About 20 perished within 10 miles of his residence, 4 of whom, from one vessel, he assisted in burying, on Christmas day; and in administering to the necessities of 3 wretched survivors of the same crew. The bodies taken up from the shore were completely covered with ice of an inch in thickness, through which the features of the face appeared in all the ghastliness of death. That storm will never be forgotten by the last surviver of that generation. And no man that spent that day as the writer spent it, will ever hear that *always* unappropriate compliment, "*a merry Christmas*," without conscious pain.

The burning of the steamboat Lexington, Jan. 13th, 1840, in the Sound, near the Long Island shore, is worthy of record in this connexion. She took fire about 7 o'clock in the evening off Eaton's Neck, and in a few moments was enveloped in flames, by which the wretched sufferers were consumed, or forced to precipitate themselves into the water. The night was extremely cold and dark; and the burning mass rendered the scene indescribably terrific, even on the distant shores; from which no aid could come, till the lurid flames were quenched in the sea. The number of passengers has, of course, never been exactly ascertained. It is known that 77 passengers actually perished, and 41 of the boat's crew. Total 118. Only 4 were saved; after floating for many hours on bales of cotton, with which the boat had been stowed: and they were awfully frozen and nearly exhausted.*

* In one of the accounts of this terrible disaster, published at the time, the following remark occurs in reference to the actual or supposed embezzlement of property, some of which was cast on the northern shore of the island. "There are living along that shore a good many people of Indian mixture, who get a great part of their living by gleanings from the water." Although the writer has a jealous regard for the reputation of his brethren on his native isle, his respect for truth will never reconcile him to the unrighteous defence of their character, at the expense of the poor Indians. It will be seen hereafter, that the remnants of the aboriginal population mingled with African blood, are confined exclusively to the south side. After diligent inquiry, a few months ago, on the northern shore, where many years ago, were a few relics of an Indian tribe, not a single family, and scarcely a single individual was known to live on that part of the island. And however derogatory it may be to the character of the good people of

The loss of H. B. M. Sloop of War Sylph, was one of the most disastrous shipwrecks that ever occurred on the L. I. coast. She came on shore near Southampton, in a snow-storm, Jan. 16th, 1815. Out of a crew of 117 men, only 6 survived. This lamentable event took place just one month before the news of peace arrived. The fact of its being an enemy's ship, and one, in particular, that had previously been a great annoyance to our coasting vessels, prevented the public sympathy from being excited to as great a degree as might have been the case under different circumstances. But no human aid could avail the hapless crew, who perished beneath the fury of the tempest and the waves.

The wreck of the Bristol and the Mexico, which happened in rapid succession, nearly 10 years ago, with a similar loss of human life, will be found in the annals of Hempstead.

## SECTION V.

### *Its Climate, Diseases, &c.*

It is obvious, that the climate of Long Island must be considerably modified by the proximity of the ocean, which, being cooler in summer and warmer in winter than the adjacent lands, must necessarily render the atmosphere more temperate than the interior of the country, lying in the same latitude. Hence it is rare to find the mercury lower than *zero*, and perhaps equally rare that it rises above 90°. The greatest

Suffolk, a regard to truth demands the disclosure of the fact, that a strange impression rests on many minds, especially on the north side, that whatever is driven up by the waves, is the legitimate prey of the finder. There are men who would scorn the imputation of taking the most trifling article of their neighbour's property, who would not hesitate, under this mistaken notion of right, to appropriate to their own use, whatever they might find on the shore, without making the least effort to discover the rightful owner;—not to speak of any direct efforts to conceal the fact. In illustration, the following fact was recently stated to the writer, by a gentleman of the first respectability residing on the north side of the island :—"A few years ago, after a great freshet on the Connecticut river, a dwelling-house, with all its furniture, floated across the Sound, and grounded on the Long Island shore. The owner of the adjacent farm unhesitatingly took possession of the *windfall;* and it is believed that the carpets and beds and other articles are still in his possession and use." This mistaken view of morals seems to obtain, in a greater or less degree, on the sea-coast of every country, whether barbarous or civilized ; and although the writer has a high opinion of the general standard of morals in Suffolk County, he is not willing to believe, that the embezzlement of property cast up by the waves is to be imputed exclusively to "the people of Indian mixture."

range in the course of a year is from 95° to 100°, but seldom so great as the latter number.

The prevailing wind is from the southwest; and the southern parts are regularly fanned, in the summer season, by the sea-breezes, which generally spring up after the middle of the day, sometimes earlier, extending their influence quite across the island. It is frequently subject to dense fogs, which not only envelope the land during cloudy, moist weather, but occasionally come in from the ocean, in isolated clouds, beneath the brightest skies, and for an hour or two completely obscure the sun from those parts which they pass over. The traveller, oppressed with heat and dazzled with light, in passing over a plain, sometimes discovers one of these great sheets spread over a circumscribed tract before him. He proceeds a few miles, and suddenly finds himself immersed in a dense vapour, that not only intercepts the sun from his view, but chills him with its cold. After travelling a mile or two, according to the breadth of the sheet, he as suddenly emerges from the vapoury cloud, into the same bright and genial sun-shine of which he had, a short time before, been deprived. The atmosphere is, at all times, more or less surcharged with vapour, which, during the prevalence of easterly storms, becomes exceedingly oppressive to delicate lungs.

With these facts in view, the remark will readily be appreciated, that the cold of this climate, though inferior in degree, is less easily borne than in the interior of the country. It is so generally accompanied with a sensation of chilliness, or shivering, that it is far less tolerable than a dry, cold atmosphere of much greater intensity.

Though heavy falls of snow frequently occur in the winter season, it seldom remains for any considerable length of time, and often dissolves with inconceivable rapidity. It is astonishing to witness the effect of a strong southerly breeze, even when unaccompanied with rain, on a large body of snow. Not only affecting the surface, but penetrating every part of the mass, you can almost see the snow-banks sink, beneath its consuming influence. As an illustration of these remarks, a single fact may be stated. On the 24th and 25th of Nov., 1809, there was a heavy fall of snow, which, being accompanied with a tremendous wind, was driven into heaps so vast, as rendered the roads impassable, and seemed likely to stand, as monuments of the storm, till the close of winter. The clearing off was from the south, which was followed by several successive days of warm southerly wind, attended with a

moist atmosphere and an occasional dash of rain. By the 29th of the month, not a vestige of the snow could be discovered within a compass of miles.

From the description which has been given, it might be supposed that the climate of Long Island is unfavourable to health and the prolongation of human life; but such a conclusion, it is believed, would be incorrect. It is indeed true, that this pleasant isle is included within the wide domains of "the king of terrors," and that his messengers, in the various forms in which they appear in other parts of this fallen world, find abundant employment here. But there is little peculiarity in the character of the diseases incident to this latitude, or in the severity of their attack. The usual fevers of the country, with their varied type, are found here; and the common epidemics, which sometimes spread consternation and desolation through a community, occasionally invade these retired shores. But their prevalence, it is believed, is rarely as extensive or general as often marks their ravages in other parts of the land.

The same modification or change of prevalent diseases, which has been noticed in various regions of the country, is observable here. The common *pleurisy* was in ancient times a very prevalent disease on Long Island; and at the close of every winter, it was a common thing to see the most robust and healthy men, as well as the feebler constitutions of both sexes, prostrated by that disease, which was frequently attended with a fatal result. From the best information that can be obtained, it is believed that, for the last 50 or 60 years, the occurrence of this disease is much less frequent; and either from the diminished force of the attack, or a more skilful mode of treating it, a fatal result is comparatively rare.

Some of the towns of the island have evidently improved in health, with the increase of their population, and the consequent improvement of their soil. For example: the town of Easthampton, for many years after its settlement, experienced a great mortality, in comparison with the number of its inhabitants.

"From the year 1751 to 1775," says Dr. Beecher, "there were the highest bills of mortality. In this period of 24 years, the bill of mortality arose twice to 38, once to 37, once to 36, once to 32, once to 30; it often exceeded 25, and once arose to 51—this was in the year 1775. Since that time, a period of 30 years, there have been but two years, before the present, in which the bill of mortality exceeded 20. It has been as low as 9. In this sickly period of 24 years, there died 642. In the 30 years since, there have died 405; making a difference of 237. The average mortality *per annum* of this 24 years was about 26¾. The average mortality of the last

30 years is 16⅔; making a difference of 10 persons annually, notwithstanding the increased population of the town, which has been very considerable.

"The cause of this surprising change is ascribed by many to the death of the *prim*, which constituted a principal part of the fencing of the town, all of which died suddenly and unaccountably, about the time that this favourable change took place. But whether it was the noxious qualities of this plant, or the noxious qualities of the air on which the vegetation of this plant depended, and which being removed produced death to the vegetable and health to animal life, I shall not attempt to decide. The disorders most prevalent in this sickly period were acute fevers, sometimes terminating life in 36 hours, and often in 3 or 4 days.

"In the year 1726 a remarkable sickness, called the *sweating sickness*, made its appearance in this place, desolated several families, and threatened a very great mortality. It did not, however, become general. The patients were taken with most profuse sweatings, in which state they continued till death. The same disease prevailed in England about the same time, and carried off one half of the inhabitants of many villages.

"The past year (1805) has been a season of uncommon mortality. There is but one year in the history of the town that exceeds it. Our bill has arisen to 39. The sickness most prevalent was commonly termed the *dysentery;* by others termed a *bilious diarrhœa*. It prevailed almost universally; *three-fourths* of the people being, it was supposed, affected by it, in some degree; but its most fatal influence was confined to the aged, and to children." (*Dr. Beecher's Historical Sermon, delivered Jan. 1st*, 1806.*)

The intermittent fever has not been an uncommon disease on Long Island. Even on the eastern branches, where there are no stagnant waters, that disease was frequent, at the commencement of the present century. The late Dr. Gilbert of New-Haven, Conn., who was a practitioner in Southold, in 1805, informed the writer, that he had frequent cases of that disease, and in two or three instances, attended with fatal results. In each case, death occurred in the third paroxysm, by *paralysis*, apparently induced by the *cold stage*.

* With the noble example of this sermon before them, is it not a matter of deep regret that the clergy of Long Island have not long since favoured the public with a detailed history of their respective towns and congregations? Had this been done, the present work would have been needless, or, at least, might have been accomplished more effectually, with one tenth part of the labour. Besides, with every generation, numberless incidents of an interesting and instructive character are buried up in the grave. There are now, doubtless, many such facts, which the writer has been unable to obtain, that are yet within the reach of the ministers of the several towns, and may easily be placed in a permanent form, by a little research and extra labour. Several of the pastors on the western part of the island have, of late, done good service to their congregations and to the public in this way. Will not every other pastor do the same, by the close of another year? They cannot do a more popular act for the living, or one that will be more acceptable to posterity.

*Fever* and *Ague* have been common, of late years, in many of the western towns. But as the swamps have become more effectually drained, and the lowlands improved, this disease has gradually disappeared, till its occurrence is rarely witnessed.

There is one exception to the general remark, which has been made, on the absence of all *peculiarity* of diseases on the island, which is deserving of special notice; and the more so, as the writer is not aware, that public attention has ever been called to the fact. It is confidently believed, that in the eastern towns of Long Island, more cases of *tetanus*, (lock-jaw,) occur, than in any other part, if not, in all the remaining parts of the State. Whether this has always been the case, the writer has not the means of determining. The remark is confined to the last 40 or 50 years, the period of his own observation. This may be pronounced a common disease; and more or less cases occur every year. And it is worthy of particular remark, that it often results, not only from a slight wound, or puncture of the limbs, but in numerous instances, from a sudden cold, without any known or discoverable external injury.

Nor are the assaults of this disease confined to the human subject. It is quite as common, if not more so, in all its characteristic peculiarities, among the brute tribes. A horse has been known to fall a victim to this disease, from no other known cause than exposure to cold, after suffering a slight gall from the saddle or harness. Lambs and other animals, after undergoing the emasculating operation, frequently fall a prey to this destroyer.

These attacks are so common, and physicians are so frequently constrained to devote attention to the subject, that the disease is not *always* attended with fatal consequences. The writer has borne witness to the restoration of its subject, even after the development of the malady in its most threatening form. But in every case, it appears to leave the constitution with an increased liability to a renewed attack, under the influence of the least exciting cause.

That the climate and other influential causes on Long Island are, on the whole, favourable to longevity, may be justly inferred from the large proportion of aged persons to be found there. A stranger cannot enter one of their churches, beyond the atmosphere and moral influence of the great cities, without being struck, and the more deeply as he approaches the east end, with the great number of grey heads, and venerable

forms, which are assembled together. And this fact is reduced to the certainty of numbers, by referring to the U. S. census.

In 1840, the county of Suffolk, with an aggregate population of 32,469, embraced 841 white persons, (a little more than every *fortieth* individual,) who were more than *three score years and ten.*

To present a comparative view with the interior of the state, take the county of Schoharie, whose population is within 111 of the same amount; and there you find only 596 persons over 70 years of age. Should it be said, that this is comparatively a new county, and as new countries are generally settled by young and enterprising emigrants from older settlements, while the aged are left behind, the comparison is not a fair one. To obviate this objection, take the county of Columbia, which has been settled long enough to remove any disparity arising from this cause. With its population of 43,252, which is almost 11,000 more than that of Suffolk, it ought to have 1,130 persons of 70 years and upwards. But its actual number is only 956—only 111 more than Suffolk. Again, taking the county of Monmouth in New Jersey, whose population exceeds that of Suffolk by 440, and there you find only 637 individuals over 70. From the great similarity between these two counties, in the face of the country, the nature of the soil, and their relative position with respect to the ocean, it would seem that some other cause than that of climate, must operate in favour of old Suffolk.

It is a matter of regret, that the prescribed forms, for taking the last census, have grouped together the *Insane* and *Idiots;* two classes of unfortunate beings, involved indeed in a situation similar, so far as destitution of reason is concerned, but from causes as diverse as can well be imagined, thereby rendering the result of the investigation nearly as useless, for all physical or physiological inquiries, as if these particulars had been left out of the census. It is especially to be regretted here, as the opinion has sometimes been expressed, that *nervous diseases* are peculiarly prevalent on Long Island. If this is a fact, it might be rationally inferred, that cases of insanity would be somewhat increased here. This inference is not sustained, however by the last census, so far as it throws any light on the subject. The number of *Insane* and *Idiots*, in the various counties which have been compared, is severally as follows: Suffolk 24—Schoharie 21—Columbia 38—Monmouth, N. J. 45.

The proportion of aged people in Queen's County is smaller than that of Suffolk; and is about on a *par* with Monmouth.

So large a portion of the population of King's County is comprehended in the City of Brooklyn, and the village of Williamsburgh, which, besides the evils resulting from their own dense population, are so constantly involved in the atmosphere, both physical and moral, of the great metropolis, that the proportion of aged persons might be expected to be greatly reduced. There is only 1 in 113, above 70 years of age, in the County of King's. In addition to the causes which have been hinted at, it will be recollected that the emigration into all our cities, consists principally of the young, while the more advanced are left behind.

On the whole, it is believed that the climate of Long Island is as salubrious and favourable to longevity as that of any other part of this wide-spread country.

In connection with this article, two *anomalous* cases of diseases are here appended, which will not only be interesting to the general reader, but are worthy of the investigation of the naturalist and the intellectual philosopher.

In the parish of Bridgehampton, S. P., a maiden lady is now living, who was born in that place March 28th, 1778. On the 24th of March, 1802, after enduring great fatigue in attending the sick bed of her father, (who died on the 26th of the following month,) she was taken sick. An emetic was administered by the family physician, which operated with uncontrollable violence, and brought her apparently to the very verge of life. From that day to the present—a period of 43 years—she has not borne her weight, nor walked a step, nor even been able to sit in an erect posture. She has been literally *bed-ridden*, during the whole time, and incapable of being moved from one bed to another, except with the greatest caution, without inducing the most violent vomiting. For several years in the early part of her confinement this occurrence was almost daily, and was always provoked by the slightest motion, even the jarring of the floor, or the least movement of the bedstead; and it would be incredible if it were stated what immense quantities of liquid (bearing a resemblance to *coffee-grounds*) she discharged, in a given time, from the stomach. In numberless instances the vomiting proceeded to the apparent extinction of almost every vital function, and yet the system would rally again, only to suffer renewed prostration. At an early stage of this singular in-

disposition, her vocal organs were affected. During one paroxysm she became sensible, to use her own language, "of something breaking internally, and I thought I must die; and for years I could not speak above a whisper. My stomach has always been the point of disease." For many years she lost all relish for food, and to the present day there are certain common articles of diet, (such as milk, butter, or any fat or acid,) which her stomach cannot bear.

A diversity of treatment, under the direction of different medical men, has been resorted to, but without relief. Various expedients were contrived to afford gentle exercise, such as a rocking-cradle and a swinging-chair, but always with the same alarming effects. In the latter case, the first two trials were attended with such a result, as to induce her friends to decline the experiment. But she, determined on giving it a fair trial, secretly procured a neighbour to place her in the chair, from which she was taken with the mere breath of life remaining. From that time, by the advice of the physician, no means have been used to promote exercise.

A change of residence, however, has rendered a removal necessary, in three or four instances. But though conducted with the greatest care, the removal has, in every case, nearly cost her her life. The last was made in 1819, since which time she has never been placed in a chair.

What renders the case still more remarkable, is the fact, that during this long period, the patient has repeatedly suffered under acute diseases. In 1805, she was attacked by dysentery, and was brought to death's door; and since that time she has had several attacks of the same complaint. In 1820, she was brought very low by a bilious fever. Of late years her general health appears to be improved. She has become somewhat fleshy, her countenance presents a healthy aspect, her voice strong, and her spirits, as they have ever been, are cheerful and firm. She can even turn herself in bed, though her removal, once a week, from one bed to another, with the greatest care, is the only *locomotion* which she endures.

Such is a brief outline of this very singular case; and it is related, not on second-hand authority, but from personal knowledge and observation. The writer has been acquainted with the individual, has repeatedly visited her within the last forty years, and has either witnessed, or received from her own mouth, every fact above detailed, and a great deal more. And it has been his privilege to admire the singular

patience and quiet resignation of the sufferer under these unexampled afflictions.

As a *physical phenomenon*, the case is sufficiently remarkable; but, if circumstances permitted a recital of the peculiarities of a moral and religious character with which it is connected, it would be as instructive to the Christian as it is interesting to the physician. It may not be improper to add, that during the greater part of this time, the patient, when relieved of deadly sickness at the stomach, has enjoyed the free use of her hands; and it might seem incredible, if stated, how much light work has been performed by one in these untoward circumstances. She commenced with *picking cotton*, she then acquired the art of making *silk buttons*, which afforded her a considerable income, till they were superseded, by improved inventions. Then, through the aid of a friend, she obtained the art of manufacturing *infant-socks*, by which, in a comparatively short time, she purchased a set of Scott's Commentary, at the price at which it was sold twenty years ago. She is now able to knit men's stockings, which is at present her principal employment. Few persons enjoying perfect health, and free intercourse with the world, are better acquainted with the present state of the Christian world, particularly the missionary cause, than this long-afflicted and enchained individual. Reading has been her principal entertainment, as it is only now and then that she enjoys, in her secluded situation, the visit of a friend. But no one that loves the Saviour and his reflected image, can spend an hour with this peculiar sufferer without being entertained with her cheerful, pious conversation; and going away with increased motives to submit quietly to the little ills of human life.

It may be added that her means of support have long since been exhausted; and though she may calmly feel, as the writer heard her say not long ago, "that God, who has taken care of me hitherto, will give me all I need: He has not promised me delicacies, but, if I am his child, he will give me all that is best for me;" yet now, when approaching her three score years and ten, she has a peculiar claim on the sympathies and prayers, and substantial aid of pious friends. And this is one object in bringing this singular case to the notice of the churches. There are probably thousands of Christians on the island, to whom this detail will be entirely new.

The other case will be found still more remarkable, in its application to the philosophy of the mind. The facts, however, may be relied on, as the writer has been acquainted with

the individual from the fourth year of his age, and he is still living.

E. L. was born at Sag Harbour, Oct. 30th, 1802. He was a boy of good common sense, with no striking peculiarity of taste or genius. Enjoying the usual privileges of education, he made very commendable progress in his studies. At the age of fourteen, he had obtained a good common education, and commenced learning the business of rope-making. His health had been uniformly good, until the winter of 1815—16, when he was attacked with a fever of the *typhoid* type, by which he was brought very low, and his life despaired of. During this sickness, he was the subject of strong spasmodic affections, by which his frame was distorted, and his lower limbs very much contracted. At length, however, the disease gave way, and he began to recover very gradually. But the contraction of his limbs was protracted, so that for several months after leaving his bed, he was unable to move about, except on his hands and knees. But the most remarkable effect of the disease was upon his mind. He had lost, not only all knowledge of his friends, and everything that he had learned before, but all consciousness of his former identity. The sense of hearing appeared to be annihilated; and though in the course of a year, he recovered the power of speech, and could use some terms of language, yet the entire misapplication of them proved that he had no idea of their import. A few examples, out of a multitude, will illustrate this. Dollars, he called *junks;* one of his best friends, he always addressed by the singular appellation of *cakes;* another, he called *chestnuts;* and going to church was *school.* This was, perhaps, the nearest approximation to correctness that could be found in his imperfect vocabulary. For years, his friends could converse with him only by signs, while his replies were made in a similar manner, aided by his singular jargon.

His restoration to bodily health was marked by the exhibition of acute good sense, though accompanied with tastes and tendencies, which he had never exhibited before; some of which well deserve the name of *whims*, and they were perfectly uncontrollable. He would not taste food in his father's house, and for more than a year, he would regularly crawl some thirty rods to his grandfather's door, to receive his meals. And then, he would sleep nowhere but under his father's roof. In Feb. 1819, his grandfather died, and from that hour he took up his lodging with his widowed grandmother.

With the recovery of the use of his limbs, he manifested a

disposition for active employment, and following his own inclination, entered as a common hand on board a coasting vessel. The want of hearing was scarcely an obstruction to the performance of duty. With his keen eye always turned to the commander, and apprehending, at a glance, the import of a motion, no man could vie with him in the execution of an order. In the winter season, being cut off from his favourite occupation, he exhibited a tact for different mechanical employments, for which, in his previous life, he had exhibited no sort of taste. One winter, he worked in a *tin-shop*, manufacturing articles of tin-ware. Another he spent in a joiner's shop, where, of his own accord, he commenced a cutter or sleigh; which, after being far advanced, he never completed, for a reason that will hereafter appear. During this period, he was visited by friends and near relations, to whom he had been ardently attached; but it was impossible to convince him that he had ever seen them before. Of this number was the writer's family, whom he met and parted with as utter strangers.

There was one amusement of his former life, to which his attachment appeared to remain undiminished; and this under a kind Providence, seems to have been the appointed means of restoring him to his former *self*, or consciousness. He had always been fond of *gunning;* and he still loved that sport. In Feb. 1820, he spent a day or two, shooting ducks; and, upon returning home at night, complained of a severe pain in the side of his head. The result is best described in his own language, contained in a letter addressed, a day or two after to the writer, the recollection of whom, had for the first time, since his sickness, recurred to his mind.

"I went to bed with a dreadful pain in my head. In the course of the night, something ran out of my ear. I woke up, and heard the wind blow against the house; and it frightened me. I covered up my head, and fell asleep. In the morning I was waked by a cat mewing in the hall, and it scared me dreadfully. At length, I got up, and went down stairs. My father began to make signs to me to rake open the fire and put on some wood. Said I, father, you needn't make signs, I can hear as well as you can."

The result was, that from that hour his former consciousness was restored; or rather, he had apparently awaked the same person, and at the very same point, at which disease had arrested him 4 years before. All his former knowledge was restored; and although now grown nearly to the stature of a man, he exhibited all the marks of a boy of 14;—while the

whole intermediate period was, in its turn, erased from his mind. When shown his unfinished sleigh, he could not be made to believe that it was his own work, as he declared, he never had any taste for mechanical employment; and it must remain as it was, if its completion depended on him. The only event of the intervening period that had left anything like a permanent impression on his present memory, was the death of his grandfather; and that, he said, appeared more like the recollection of a dream, than a reality.

This same individual afterwards became a sea-captain, and has been, for many years, one of the most successful ship-masters, that sail out of the port of New-York. He was among the first that banished intoxicating liquors from his ship; and though he has encountered storms that have proved fatal to others, he has never met with a serious disaster, at sea or in port.

Though some account of this singular case was published, in the newspapers of the day, its peculiarity renders it worthy of preservation, in a more permanent form.

## SECTION VI.

### *The Roads.*

The roads of Long Island are exceedingly numerous and difficult for strangers. There are three principal avenues running nearly through the whole length of the Island, which are distinguished as the North, Middle, and South Roads. These are not only intersected by others leading from one town and neighbourhood to another, but, in the most uninhabited parts, there are numberless wood-paths, well-worn by constant carting, which vary so little from the course of the main road, and not unfrequently appear the most direct, and most used, that the stranger is constantly liable to go astray; and that too, where he might remain a whole day, without meeting a person to set him right. Some of these turn-outs have been guarded by guide-boards; but in general the inhabitants have been too inattentive to this important provision. The only apology is, that they are not great travellers themselves; and, until of late years, so few from abroad resort thither, either for business or pleasure, that it is scarcely an object to incur the expense, merely for their occasional convenience.

A large portion of the South and Middle roads, after you enter the County of Suffolk, lead through those large sandy

plains and forests, which have been previously described. And to one who has never travelled such a region of country, it is impossible to convey an adequate idea of the inconvenience and obstruction to *locomotion* which are here presented. After a heavy rain, if only a single carriage has preceded you to open the ruts, you may get along with tolerable speed; provided (which is a matter of great doubt) your wheels fit the track. But in a time of drought, the sand in many places is so fine, deep and *fluid*, that you may travel for miles with the lower felloe of your wheels constantly buried out of sight.

But while the people of Long Island are not to blame for the *natural* condition of their roads; for, unlike many other parts of the country, they have not selected the best lands for themselves, and devoted the hills and hollows and slough-holes to the roads, but have given as good as they had; they are entitled to great credit, in many places, for the efforts which have been made, with vast toil and expense, to improve upon nature. Where a bed of loam has been discovered, they have dug out and hauled thousands and thousands of loads, covering the whole path from six to twelve inches deep, for miles in succession. By this process the road soon becomes compact, and by the gradual admixture with the sand, improves for many years; though, like all human works, it does not become everlasting; but its advantage is seen for a long period.

A view of the worst features of Long Island roads has been taken first, that the reader might not be compelled to finish this topic in disgust. Let him not therefore suppose that he has hitherto had a fair specimen of all the roads on this strand of the ocean. The entire counties of King's and Queen's, both in their public roads and numerous turnpikes, present as pleasant journeying for man, and as comfortable travelling for beast, in every direction, and at all seasons of the year, as any other equal district in the state. And the north side of the island throughout furnishes a compact *substratum* and excellent materials for roads, though there is too much reason to complain of negligence in their improvement. The most of the labour done in cutting down hills and filling up valleys, which are here very frequent, is performed by the direct agency of water, during copious rains. The work thus executed, without the direction of human intelligence, receives a few finishing strokes from the hand of man, when the necessity is imposed by some frightful gully formed, or some huge rock dislodged, by the powerful but senseless agent.

The roads on the two eastern branches of the island, are for the most part excellent. And here, fanned by the balmy sea-breeze, and cheered by the delightful contrast of land and water scenery, you may ride for miles on an unbroken trot. But there is one peculiarity in the main highway, on the southern branch of the island, which must be noticed. As you approach the village of Southampton from the west, at a distance of two miles, you would imagine that the projectors of such a road supposed themselves possessed of a *continent*, a large portion of which they would never need to cultivate. The high-way is here 16 rods wide, and it continues from that down to 8 or 10 rods, through a distance of 10 miles. Thus hundreds of acres of land, naturally as fertile as the adjoining fields, are permitted to lie, year after year, covered with luxuriant weeds, or split up into triangles and parallelograms by a score of needless paths. The reader may ask, "why was this waste made?" or, if there was a good reason for the original arrangement, why it is continued when land has become so valuable? The most satisfactory answer to the last inquiry probably is, that on this part of the island, the fences are composed in a great measure of *living* material. A removal therefore, as fencing timber is scarce, might be attended with more expense than the land is worth.

The same peculiarity exists in Easthampton, with this difference only, that from the first settlement of the town, the middle of the main street has been devoted to the sacred purpose of receiving the ashes of the dead! And it is remarkable, that till within a few years, the two principal burying grounds so situated, and constantly increasing in tenants, till one of them had almost reached the cart-path, remained unshielded by a single post, or even a tree. To the credit of the present generation, they have both been recently enclosed.

From Bridgehampton to Sag Harbour the road is naturally sandy; and here a turnpike of four and a half miles has been constructed, which is a decided improvement.

The introduction of Turnpikes upon the island was an event of some interest in its history, and one which produced not a little excitement in the public mind. The idea of having a public highway fenced up, and of obliging every man to pay for the privilege of riding on the road, was even more obnoxious, as an infringement of natural right, than as a pecuniary tax on the pockets of the people. Hence, the first applications for the incorporation of Turnpike Companies, met with a determined opposition.

The Brooklyn and Jamaica Turnpike Company was first incorporated. The experience of a short period, after the road was completed, soon produced a change of public opinion. Hostility was disarmed. The farmers not only found their rights unimpaired, but they soon discovered that the trifling *toll* they had to pay, was more than compensated by the saving of time, and the wear and tear of their waggons and teams. This soon led to the multiplication of turnpikes.

The road was extended from Jamaica to Hempstead on the south side of the Plains, and to Jericho on the north. The Jericho turnpike was still further extended to Smithtown.

On the north side there is a turnpike from Williamsburgh, through Newtown and Flushing, to Hempstead Harbour, which has lately been extended to Oysterbay.

There is also a turnpike from Williamsburgh to Jamaica, and from Brooklyn to Flatbush.

A straight turnpike road from Hempstead to Babylon, passing through Farmingdale, has not been completed.

The short turnpike at Sag Harbour, previously mentioned, completes the list of these roads on the island.

There is a number of toll-bridges on Long Island. The village of Williamsburgh, being partially surrounded by Bushwick Creek, has four long bridges on the north and east on the great thoroughfares leading to Jamaica and Newtown. At Flushing, across the head of Flushing Bay, is a noble bridge, which has greatly shortened the distance between that place and New-York. The bridge across Gowanus Bay in Brooklyn, the little one at Coney Island, and that at Sag Harbour connecting the village with Hog Neck, complete the list of those that are worthy of distinct notice.

### The Rail Road.

If free intercourse with the world is desirable for individuals and communities, and if the interests of both are promoted by facilities for holding such intercourse, then a *rail road* would seem to be as desirable for Long Island as almost any part of the world. Its distance from the main land, excepting at one end, its extreme length, and the unsuitable nature of a great part of its soil for comfortable roads, have necessarily confined a large portion of its population to the spot on which they were born. True, the facilities of travelling by water have been considerable: but this has always been attended with a great expense of time, and with a degree of

danger, that renders it formidable to many minds. Besides this, during at least one third part of the year, even this mode of intercourse is entirely suspended, or attended with such increased hazard, as nothing but imperious necessity would induce a man to incur. The necessary consequence is, that locomotion, at least to any distance from home, is almost unknown on Long Island. The writer has heard men sixty years of age say, that they were never 20 miles from the spot on which they were born; and no doubt, there are many now living, who never breathed the atmosphere of more than two towns in their lives. Seclusion from distant parts, instead of making them restless, seems to have confirmed the habit of staying at home. Even short journeys become irksome to those who seldom or never make long ones.

To people thus situated, in almost entire seclusion from the rest of the world, a rail road must open new and unconceived facilities, which, in its operation, must produce an amazing revolution in the manners and habits of the community.

The Brooklyn and Jamaica Rail Road Company was incorporated April 25th, 1832, but the road was not completed and opened till April 18th, 1836.

On that day ground was broken for its continuance through the island, by the Long Island Rail Road Company, which had been incorporated April 24th, 1834. It was completed to Hicksville and cars placed thereon in August, 1837.—In 1841, it was extended to Suffolk Station.

In 1843–4 the work was prosecuted to the terminus; and on the 25th of July 1844, the first train of cars passed from Brooklyn to Greenport, 95 miles, where the opening of the road was duly celebrated.

This event forms a new era in the history of the island; and in its results, has virtually altered both its form and location. Even the eastern extremities, are now brought almost into the suburbs of New-York. *Thirty* years ago, it was a tedious journey of *three days*, to travel by stage from Easthampton or Oysterponds to Brooklyn. But now the inhabitants of either of those towns, may dine at home, and take tea in New-York; then breakfast in New-York and dine at home.

This Rail Road is one of the straightest, and most uniform, of its length, in the United States. After proceeding with scarcely a perceptible curvature, from Brooklyn to Jamaica, it passes in a straight course, through the middle of the Great Plain, to Hicksville, sending off by the way, a branch of

three miles to Hempstead. At Hicksville, it veers for three or four miles to the south, to avoid the hills. Then resuming its easterly course, it proceeds with little variation to the head of Peconick Bay or Riverhead. Here taking the northern branch it proceeds, with a slight variation to the north, to Greenport, ten miles short of Oysterpond Point; and the whole distance is ordinarily performed by the Boston train, making two short stops merely to replenish fuel and water, *in three and a quarter hours;* and has been accomplished with entire safety in 2 hours and 35 minutes. An accommodation train, making numerous stops, and travelling with less speed, performs the *route* daily, in alternate directions, in five or six hours.

It is so common a thing with other Rail Roads, it is scarcely necessary to say, that the site of this road is through the most sterile and desolate parts of the island. After leaving Jamaica, you scarcely see a village or a farm of good land, till you reach the terminus; but barren plains or forests of scrub oak, or stinted pine, environ the traveller on either hand. The principal villages, as well as the best land, are to be found on the sides of the island.

It is impossible to divine the amazing changes, which this improvement will effect on both the intellectual and secular interests of the eastern parts of the island. The inhabitants have scarcely yet recovered from the consternation produced by the actual opening of this Road. Though during its construction, its future facilities were often foretold, multitudes regarded them as the vagaries of a disordered brain; or, more frequently, the wilful misrepresentations of *interested* individuals, who wished to obtain a passage through their stinted pines and sandy plains, for a *mere song*. But, until they beheld with their own eyes, the cumbrous train of cars, drawn by an iron horse, spouting forth smoke and steam, passing like a steed of lightning through their forests and fields, with such velocity that they could not tell whether the countenances of the passengers were human, celestial or infernal, they would not believe that a Rail Road had power almost to annihilate both time and space. But then they cried out with united voice "The one-half was not told."

As a sample of the changes produced by this improved mode of travelling and an earnest of what may yet be effected, even on the most retired parts of the island, the following case is stated. About seven miles east of the actual centre of the island, and in the midst of the great pine forests, about mid-

way between the middle and south roads, is a little scattered settlement of some twenty or thirty families. The spot on which it stands, was originally a part of a great tract patented under the name of "St. George's Manor." Its ecclesiastical name, bestowed upon it some forty years ago is *Brookfield;* but its vernacular appellation, from time immemorial, has been "PUNK'S HOLE," so called from the name of its first pioneer. The retired and almost isolated situation of the settlement, and the principal part of the inhabitants being constantly occupied in cutting down and transporting the surrounding forests, the place was seldom visited by strangers, or even by the inhabitants of the adjacent towns; unless they happened to get lost in the woods. A more retired solitude, in the midst of an inhabited country, could neither be found nor imagined. And had a man, thirty years ago, ventured to predict that this spot was destined to become a daily stopping place for the refreshment of hundreds of travellers between New-York and Boston, he would have been considered a madman; and possibly might have been bound with cords, for fear he might do injury. The good people would not even have thought it necessary to say, "If the Lord would make windows in heaven, might this thing be?" And yet such is now the sober fact. Punk's Hole, under the more *papistical* name of "St. George's Manor," is one of the two stopping places between Greenport and Brooklyn, and has even become a landing place for passengers of the adjacent towns.

It is to be devoutly wished, that all the advantages of a rail road may be realized by this hitherto secluded island; and that its inhabitants may be preserved from the demoralizing influences which have, too often accompanied these modern improvements. Without this, the exchange would prove an unprofitable bargain. For a while the most serious apprehensions were justly entertained. When the road was completed to Hicksville, and gradually extended, into Suffolk, it was made for years, a regular *Sabbath-breaking concern.* And in anticipation of its continuance and extension, the good people of the eastern towns, instead of rejoicing in the secular benefits which they were to realize, began to "hang their harps on the willows" and pour out bitter lamentations, in view of the moral desolations that were to set in upon them. But a brighter prospect is presented. The Rail Road has been completed, and throughout its entire length, not a car moves on the Sabbath-day. This important concession to correct sentiment, deserves the approbation and support of all good citi-

zens; and it is to be hoped that their patronage will make this arrangement profitable to the Company.

The following exhibit of the elevation above *tide-water*, of the L. I. Rail Road, at various points, through the whole line, politely furnished the author by James Shipman, Esq., Engineer of the road, will afford the reader a very satisfactory idea of the height of different parts of the Island.

| | Distance. | Height above high tide. |
|---|---|---|
| Brooklyn termination, | — miles. | 7 feet. |
| Bedford, | 2½ | 73 |
| Watering place at East New York, | 2½ | 83 |
| Jamaica, | 6 | 40 |
| Hempstead branch, | 7 | 103 |
| Hicksville, | 8 | 142 |
| Farmingdale, | 5 | 63 |
| Suffolk Station, | 13 | 90 |
| Medford Station, | 11 | 82 |
| Millville, | 5 | 49 |
| St. George's Manor, | 7 | 46 |
| Riverhead, | 7 | 32 |
| Mattituck, | 10 | 16 |
| Cutchogue, | 2 | 47 |
| Southold, | 5 | 42 |
| Greenport, | 4 | 10 |
| | 95 | |

It is a matter to be deeply regretted, that an improvement so intimately connected with the interests of Long Island, should not have been made to the entire satisfaction, and with the favor of the people. When we recollect, that most of the rail roads in the country have met with great opposition from those through whose possessions they pass, it cannot be thought strange that these isolated people, with no experimental knowledge of the advantages of the scheme, should, from the outset, have regarded the road as an undesirable improvement. And then, the extensive and awfully destructive fires, which, in the past season, through alleged carelessness, have swept over immense tracts of land, have vastly increased the irritation of the public mind.

The extent of these disastrous conflagrations can scarcely be conceived of, without ocular examination. To talk of thousands of acres, is scarcely an approximation to the reality. In several places, the entire forests for eight or ten miles in length, and from two to four in breadth, have been completely swept over by the devouring element, which, besides destroying every vestige of vegetation, consumed thousands of cords

of wood that had been cut and piled. The only value attached to these vast tracts of land, is derived from the timber they bear, and when this is destroyed, they become absolutely worthless, at least to the present generation. By these unprecedented calamities, multitudes have suffered great losses, many have been deprived of their entire supply of fuel, while some have absolutely lost their all.*

Under these circumstances, the great excitement among the people of Suffolk county, is certainly no matter of surprise. And, although the violence which has been threatened to the road, would be a most injudicious mode of showing their resentment, and expose the lives of innocent persons, without affecting the interests of the Company, it is evident that similar outrages have taken place, in other parts of the country, from much less provocation. And when it is recollected, that such unjustifiable proceedings are generally transacted by a few reckless individuals, upon whom the discreet and sober have no influence, the people of Suffolk are certainly entitled to great credit, that these hasty threats have never, to any considerable extent, been carried into execution. Had there not been a strong moral influence predominating in the community, it is impossible to say what outrages would not have been perpetrated, under such powerfully exciting causes.

It is to be hoped that not only measures may speedily be adopted to allay the present excitement; but that such a generous course may hereafter be pursued, as shall reconcile the people to the maintenance of the road. The interests of the Company, no less than the benefit of the island, depend upon it.

## SECTION VII.

*Civil and political divisions, with some remarks on the genius and character of the people in the several districts—their husbandry, &c.*

The greater part of Long Island having been originally settled, either mediately or immediately from New England, the

* The actual loss sustained by these fires, has not been confined to appropriated property: the brute tribes have been extensive sufferers. Hundreds of deer, and rabbits, and other game perished in these fires. Many of them were seen, while the flames were raging, running to and fro, in wild dismay, and frequently rushing headlong into the midst of the fire. Others were seen, after the burning subsided, bearing extensive marks of fire on their bodies. The huntsman will have reason to regret these disasters, for many years to come.

towns so formed very naturally sought an alliance with the older colonies on the main. And as they were most conveniently situated, in respect to Hartford and New Haven, which were subsequently united under the name of Connecticut, they voluntarily placed themselves under the government of that colony. This alliance extended as far west, as several of the towns in what is now called Queen's County, and formed a matter of prolonged controversy, between the Dutch government of New Netherlands and Connecticut; which was not definitively settled, till the treaty of Hartford in 1650. By that treaty, the west line of Oyster Bay was made the boundary between the Dutch and English claims—the former to hold dominion over all the towns west of that line, and the latter to the east.

After the surrender of the Dutch in 1664, and the establishment of the government under the Duke of York, who claimed dominion over the whole island, the eastern towns manifested great reluctance; and, in some instances, absolutely refused, to submit to his authority. But the question being settled by commissioners, the Duke's government was extended throughout the island.

Again upon the capture of New York by the Dutch forces in 1673, Capt. *Anthony Clove*, the temporary Governor, regardless of the treaty of 1650, which had been ratified by the government of the Netherlands in 1656, issued a proclamation, requiring all the towns to send deputies to New York, "to make their submission to the States General and the Prince of Orange." Upon their neglect to do so, he despatched commissioners, to require them to take the oath of allegiance to the Dutch government; and in some instances this claim was urged by threats of force and arms. Some of the towns were constrained to yield, so far as to consent, that the required oath should be imposed upon their magistrates only; while certain rights and privileges should be secured to the towns; to which the commissioners consented. But the three eastern towns, Southold, Southampton and Easthampton, absolutely refused, though threatened by a naval force sent down the Sound. In this emergency they sent deputies to Connecticut to solicit aid, which was readily promised. Connecticut, in conjunction with Massachusetts and Plymouth, having declared war against the Dutch, Nov. 26th, 1673, the Governor at New York found work enough at home, to put his capital in a posture of defence; and, therefore, suspended his operations against the eastern towns.

The restoration of New York to the English, by the treaty of peace in 1674, and the arrival of Gov. *Andros*, Oct. 31st, of that year, brought the whole island again under the Duke's government, to which the eastern towns, finally, though with evident reluctance, submitted.

The right of having a voice in the government, by their own representatives freely chosen, which had long been insisted on by the towns of Long Island, was at length acceded to by the Duke of York. Gov. *Dongan* arrived, Aug. 27th, 1683, with express instructions to convene a General Assembly without delay. An election in the several towns was immediately ordered, and the representatives were summoned to meet in New York, Oct. 17th of that year. Several important acts were passed, and among others, one dividing Long Island into three counties, under the names, and with essentially the same boundaries that they now bear, and which will be hereafter given.

In attempting to ascertain the chronological order of the settlement of the several towns, it is important to notice the wide difference in the mode, by which the eastern and western parts of the island were first occupied. The original settlers of the former proceeded, in almost every instance, on the exact puritanic principle, by forming companies of persons entertaining similar views and kindred feelings, and carrying with them the materials of establishing divine institutions, and municipal regulations, at the very commencement, or, at least, at a very early period of their settlement. Some of these actually came with their churches already organized, bringing their pastor with them; and the enjoyment of divine ordinances commenced with the first Sabbath of their history; while others, fully intent upon the same object, made this a matter of primary consideration from the very outset. By these means, each little settlement, however small the number of pioneers, formed the *nucleus* of a society, homogeneous in its character, which, by the adoption of judicious regulations, was preserved, in its subsequent increase, from the intrusion of undesirable and unwholesome persons. As a further security to the enjoyment of these rights and privileges, they were careful, not only to acquire the soil, by a fair and equitable purchase of its original proprietors, but to obtain a patent, from the English government, or those holding title under it, of a sufficient tract of land to constitute a township, which might secure them from the inconvenience of too near neighbours. Some of these patents were of the most liberal tenor,

and authorised the settlers, "to make purchases of the Indians, and settle thereupon, with as full and free liberty, *both in church order and civil government*, as the plantations in Massachusetts enjoyed." Thus the establishment of both civil and ecclesiastical government, in the eastern towns, commenced with their first settlement.

But it was not so at the west, particularly in the Dutch towns. Here, every man seems to have acted for himself, and without any forethought of what might be his relative position, with respect to his nearest neighbours. Each looked out for a tract of land, according to his taste, and having secured a grant for as much as he considered a reasonable "bowery" or farm, he set himself down for its improvement; leaving others to act for themselves, as he had done. Hence, we find no evidence of any general patent given for any of these towns, by the Dutch government till near the close of its existence, in the New Netherlands.

From the proximity of these western towns to New Amsterdam, where a trading stand was made by the Dutch some years before the landing of the Pilgrims at Plymouth, it was to be expected, that the settlement of the west end of the island would precede that of the east. But the desultory manner, in which these settlements were commenced, without union of counsel, or concert of action, necessarily rendered their progress slow, and makes it extremely difficult to ascertain the true date of their origin. The mere circumstance, that one, or even a few scattered families fixed themselves down, upon a tract of land, that is now included in the bounds of a particular town, is surely not a fact of sufficient consequence, to fix the date of its origin. For instance, it is well ascertained that the first European family that settled on Long Island, sat down within the present limits of Brooklyn, in 1625; and other families followed after them. But there is no evidence, that they ever assumed, or received the power of municipal jurisdiction, till 1646: and no distinct ecclesiastical organization was made there, till several years later. So also in regard to Bushwick. There is reason to believe that some scattered inhabitants planted themselves there, as early as 1648, if not before. And yet no measures were taken to lay out a regular settlement, or to organize a town, till 1660. The fact is, that for a number of years, the scattered inhabitants of the whole west end were dependent on New Amsterdam, for all their civil and ecclesiastical privileges; and all the magistrates, that exercised authority among them, received

their appointment directly from the Governor. The earliest existence of anything like a municipal organization, in any of these towns, of which we have evidence, is that of Brooklyn in 1646; and the first provision for the regular preaching of the gospel and the formation of a church, was at Flatbush in 1654.

There is another notable fact, which confirms the claim of the eastern towns, to priority in ecclesiastical affairs, that is worthy of distinct recognition. The *first houses of worship or churches* erected within the entire province of the New Netherlands, *were built on the east end of Long Island.* A church was erected at Southampton in 1640, and in the same year the church at Southold was commenced though not completed till the year following. But it is a well authenticated fact, that the first Dutch church in the city of New Amsterdam was not commenced till 1642, and not completed till 1647. The first church on the west end of the island was commenced at Flatbush in 1655, in the erection of which the inhabitants of Brooklyn, Flatlands, and indeed all the adjacent settlements were combined; and assistance obtained from other parts of the province.

In view of all these facts, it has been deemed proper, in the preparation of this work, to date the origin of the several towns on Long Island, from the time of the actual association of their respective inhabitants into a community, for the exercise of civil or ecclesiastical government. And it is upon this principle that the following list has been prepared.

| | |
|---|---|
| Southold, | 1640 |
| Southampton, | —— |
| Hempstead, | 1644 |
| Gravesend, | 1645 |
| Flushing,—first called *Vlisshingen*, | —— |
| Brooklyn, " *Breucklen*, | 1646 |
| Easthampton, " *Maidstone*, | 1648 |
| Gardiner's Island, now a part of Easthampton, was taken possession of in 1639. | |
| Flatbush, first called *Midwout*, | 1651 |
| Shelter Island, | 1652 |
| Huntington, | 1653 |
| Oyster Bay, | —— |
| Flatlands, " *Amersfort*, | 1654 |
| Brookhaven, | 1655 |
| Newtown, first called *Middleburgh*, | —— |

| | | | |
|---|---|---|---|
| Jamaica, first called | *Rusdorpe*, | | 1656 |
| New Utrecht, | | | 1657 |
| Bushwick, " | *Boswijck*, | | 1660 |
| Smithtown, " | *Smithfield*, | | 1663 |
| Islip, | | | 1666 |
| North Hempstead was a part of | Hempstead till | | 1784 |
| Riverhead " | Southold " | | 1792 |
| Williamsburgh " | Bushwick " | | 1840 |

The inhabitants of Long Island generally are entitled to as high a character for patriotism and love of freedom, as any part of the state or country. Though in consequence of the island being taken possession of by the British army, at an early period of the revolution, and held under absolute subjection to its close, they had not the opportunity of engaging actively in the contest, yet the sacrifices which they made, the sufferings they endured, and the assistance they rendered to the cause of freedom, whenever an opportunity presented, entitle them to a place among the most patriotic citizens. It is a fact, that the little county of King's alone, while under the constant *surveillance* of British officers, found means to furnish more than $200,000 *in specie*, to aid their country, in the prosecution of their rights. Of this sum, $5,500 were furnished by a single individual, in whose house a British officer had his quarters, and supposed the owner to be favourable to the royal cause. This whole amount was loaned, with no other security than a scrap of paper, which, in many cases, was buried in the ground, to prevent detection.

" From 1776 to 1783," says Mr. Wood, " the island was occupied by British troops. They traversed it from one end to the other, and were stationed at different places during the war. The whole country, within the British lines, was subject to martial law; the administration of justice was suspended, the army was a sanctuary for crimes and robbery; and the grossest offences were atoned for by enlistment.—Many of those, who had served as officers of the militia, or as members of the town and county committees, fled into the American lines for safety. Those, who remained at home, were harassed and plundered of their property; and the inhabitants generally were subject to the orders, and their property to the disposal of British officers They compelled them to do all kinds of personal services, to work at their forts, to go with their teams on foraging parties, and to transport their cannon, ammunition, provisions and baggage, from place to place, as they changed their quarters; and to go and come, on the order of every petty officer, who had the charge of the most trifling business."

" During the whole war, the inhabitants of the island, especially those of Suffolk county, were perpetually exposed to the grossest insult and abuse. They had no property of a moveable kind that they could, pro-

perly speaking, call their own; they were oftentimes deprived of the stock necessary to the management of their farms, and were deterred from endeavouring to produce more than a bare subsistence, by the apprehension that a surplus would be wrested from them either by the military authority of the purveyor, or the ruffian hand of the plunderer. The officers seized and occupied the best rooms in the houses of the inhabitants; they compelled them to furnish blankets and fuel for the soldiers, and hay and grain for their horses; they took away their cattle, sheep, hogs and poultry, and seized, without ceremony and without any compensation, whatever they desired to gratify their wants or wishes." The single town of Huntington "was compelled, in 1781, to raise £176, by a general tax, as a commutation for personal labour, in digging a well in the fort on Lloyd's Neck. In 1783, Sir Guy Carlton instituted a board of commissioners, for the purpose of adjusting such demands against the British army as had not been settled. The accounts of the people of this town alone, for property taken from them for the use of the army, which were supported by the receipts of British officers, or other evidence, amounted to £7,249 9*s.* 6*d.*—(more than $35,000;) and these accounts were not supposed to comprise *one-fourth* part of the property which was taken from them without compensation." But even this small portion of the demand was never paid. The historian adds: "These accounts were sent to New York, to be laid before the commissioners, but they sailed for England without attending to them."

"If the other towns on the island suffered half as much in proportion, the whole island must have sustained actual losses by the war exceeding $500,000, besides innumerable other injuries."

But these pecuniary losses were not the sorest trials that the inhabitants of Long Island endured, under the tyranny of these oppressors. "Besides these violations of the rights of person and property, the British officers did many acts of barbarity, for which there could be no apology. They made garrisons, storehouses, or stables, of the houses of public worship in several towns, and particularly of such as belonged to the Presbyterians." And to put the crown on this 6 years' course of injustice and barbarity, "in the fall of 1782, about the time that the provisional articles of the treaty of peace were signed in Europe, Col. Thompson, (since Count Rumford,) who commanded the troops then stationed at Huntington, without any assignable purpose, except that of filling his own pockets, by furnishing him with a pretended claim on the British treasury, caused a fort to be erected; and, without any possible motive, except to gratify a malignant disposition by vexing the people, he placed it in the centre of the public burying ground, in defiance of a remonstrance of the trustees of the town, against the sacrilege of disturbing the ashes and destroying the monuments of the dead."

But after all this course of opposition and cruelty from a barbarous foe, the people of Long Island were destined to experience an act of equal injustice from the hand of their own country.

"By an act of the Legislature of the State of New York, passed May 6th, 1784, a tax of £100,000 was imposed on the southern district, £37,000 of which was assigned to Long Island, as a compensation to the other parts of the State, for not having been in a condition to take an active part in the war against the enemy!!!"

Thus, what had been their misfortune was interpreted a crime; and because they did not emancipate themselves from a mighty army, to whose power the whole continental force had abandoned them in the very commencement of the contest, they must be subjected to a heavy fine: and after being pillaged by a remorseless enemy, and tortured by their constant presence for 6 gloomy years, they must be taxed to repair the losses of those who had been subjected only to occasional depredations.

It is difficult to find, in the whole course of human legislation, a grosser "violation of public law and the immutable principles of justice."

But we shall now proceed to notice the civil divisions of the island.

## KING'S COUNTY,

Comprehends the smallest, but at the present time the most populous territory on the island. It occupies the western extremity. The boundary line commences at the mouth of Newtown Creek, about one mile south of the southern end of *Manning's*, now called *Blackwell's Island*, in the strait commonly called the East River. Pursuing the course of this creek about 2 miles, it proceeds in a straight line south-easterly, till it reaches the hills, a little to the north of East New York; where it turns nearly at a right angle, and taking the range of the highlands, runs north-easterly about a mile and a half; where, again changing to the south-east, it proceeds in a straight line to the head of Spring Creek, a serpentine stream about 2 miles south of the Union Race Course, which then becomes the boundary, till it empties into Jamaica Bay. A part of that bay, the Atlantic Ocean, New York Bay and Harbour, and the East River to Newtown Creek, complete the circuit of this county. It is but 12 miles in length from north to south, and 9 miles in its widest part, containing only 76 square miles, which is much less than the area of several single towns in the other counties.

By the U. S. census of 1840, this county contained 47,613 inhabitants. By the recent State census, its number is 78,691, which gives 1,035 individuals to the square mile, or nearly 2 to the acre.

The face of this county is considerably broken with hills, bays and marshes; but in general the soil is good, and in a high state of cultivation. The southern parts, bordering on the sea, are level and inclining to sand; while the residue is a stiff, strong soil, and in general much incumbered with stone, both lying on the surface and imbedded in the ground. This, however, instead of being a real incumbrance, is becoming more and more valuable for fencing and building material,

which, from the scarcity of timber on this part of the island, has been in constant demand.

It may be proper to make a remark here, which will apply to the whole island, that while some parts of it are well supplied with stone, and others are as remarkably destitute, there are no quarries or stone *in situ* throughout its entire extent, except at the narrow strait called Hurl-gate. Though there are some rocks of very large dimensions, they all are, in the language of geology, foreigners to the soil.

In regard to the moral character of the people of this county, it is sufficient to say here, that their religious views and feelings took their complexion from the Dutch and French Protestants, who together composed the first settlers, and became entirely amalgamated in all their social, civil, and ecclesiastical relations.

This county now comprehends seven towns (originally only six, one having been recently divided,) the names of which, together with their greatest length and breadth, area in square miles, and present population, are presented at a single view in the following schedule:

| Names. | Greatest Length. | Greatest Breadth. | Area in sq. miles. | Pop. in 1840. | Pop. in 1845. |
|---|---|---|---|---|---|
| Bushwick, | 5 | 1½ | 6½ | 1,295 | 1,857 |
| Williamsburgh, | 1½ | 1½ | 1⅝ | 5,094 | 11,338 |
| Brooklyn, | 6½ | 3½ | 14⅓ | 36,233 | 59,574 |
| Flatbush, | 7¼ | 4½ | 16½ | 2,099 | 2,225 |
| Flatlands, | 5 | 3½ | 14 | 810 | 936 |
| New Utrecht, | 3½ | 3 | 8⅓ | 1,283 | 1,863 |
| Gravesend, | 4 | 4 | 15 | 799 | 898 |
| | | | 76 | 47,613 | 78,691 |
| | | | | | 47,613 |
| Increase in 5 years, | | | | | 31,078 |

## QUEEN'S COUNTY

Extends from the eastern boundary of King's, about 25 miles eastward, including the whole breadth of the Island. Its eastern boundary is formed in part by that large arm of the Sound called Oysterbay, running up into the land, and forming Cold Spring Harbour. From the head of tide water, it follows the general course, and nearly the bed of a stream called Cold Spring, about a mile and a half in a south-easterly direction; and then due south across the island, to the Great South Bay and Ocean. Lloyd's Neck, though lying on the east of Oysterbay, and connected with the adjoining county by a

sand beach, which is always passable, is attached to this county, and forms a part of the town of Oysterbay. This unnatural and inconvenient arrangement was made, at the desire of one of its former proprietors about the year 1734.

The greatest length of this county, from the East River near Blackwell's island, to the eastern boundary is about 27 miles; and its greatest breadth, not far from 18 miles: and is estimated to contain 395½ square miles. Its population by the census of 1840, is 30,324—by that of 1845, 31,849, which gives about 80⅔ to the square mile, or one to 8 acres.

Much of the land of this county is naturally good, and has been greatly improved by good husbandry. Its contiguity to the city, and its numerous bays and harbours, which are themselves sources of many fertilizing materials, afford peculiar facilities for procuring manures, of which the sagacious inhabitants have long been in the habit of availing themselves. And their fields present to the eye of the traveller as their productions do to the owners, evidence of the wisdom and economy of the practice.

The great Hempstead Plain, already described, lies entirely within this county.

The people of this part of the island, are of a more mixed character, both in regard to their origin and religious views, than either of the other counties. In King's, till within a few years, the Dutch character had a decided and obvious preponderance, which is still the case in some towns. This was manifest to the eye of the transient observer, in the manners and habits of the people, and even in the form and style of their buildings. A Dutch house, or a Dutch barn has been, from time immemorial, a term that conveyed as definite an idea to the mind, as the most detailed description could have given. And till after the commencement of the present century, a Dutch church was invariably conceived to bear a strong resemblance to a Light-house, only occupying more ground at its base, and not extending to so great a height. And so peculiarly appropriate was this form of church building, in the public estimation, that other denominations sometimes erected their houses of worship on the same plan.

On the other hand, the people of Suffolk County, being almost exclusively of English or New England origin, present to the present day, the constant evidence of *yankee* predilection. Overlooking the physical features of the country, the traveller cannot divest his mind of the idea, that he is in the midst of a New England population, living in New England

habitations. And had he entered almost any one of their churches, some 30 years ago, before "the spirit of improvement" swept over the land, he would have recognised, in the vast pulpit, sufficiently large to hold a dozen ministers, with its deacon's seat beneath, and a *sounding board* of corresponding size above, which always attracted the attention of children more than the preacher, and filled them with constant apprehension, that it might fall and crush the man of God, in the midst of his devotions; in the large square pews too, which obliged one half the congregation (and these were generally the children) to sit with their backs to the minister, and thus, in spite of themselves, and all their efforts, to become listless and sleepy hearers;* in all these and many other particulars, the observer, if from New England, would recognise the *fac simile* of his native church.

But in Queen's County there is nothing of this unique, homologous character, either in the manners of the people, the style of their buildings, or the moral aspect of society. Here Yankees and Dutchmen, presbyterians and quakers, men of every religion and no religion, have for almost two centuries been mingled together, with all their various affinities and repulsions; and while the effervescence has been constantly going on, the time is yet future, if it ever is to come, when it is to subside into one homogeneous mass.

It may therefore be readily inferred from the facts of the case, that there is, and always has been, a greater diversity of religious views, and consequently of the moral habits of the people of this county, with far less of fellow-feeling and assimilated manners, than in any other district of the island. Except in a few thickly settled spots, houses of religious worship, till of late years, have been much fewer in number, and attended by a less proportion of the population, than in the other counties; while in many towns, fishing and hunting, travelling and visiting, and even ordinary secular labour, are indulged in, by multitudes, on the Sabbath day. Its proximity to the city has doubtless increased these evils, if it has not been their origin: but it is to be apprehended, that too many of the inhabitants are voluntary panders to the votaries of pleasure from the great metropolis.

And here it is proper to notice one of the principal means

* The writer has always been of the opinion that the devil had as much of a hand in the invention of *sounding boards* and *square pews*, as he had in the Salem witchcraft: and that the scheme has been vastly more successful, in its pernicious influences, on the rising generation.

of demoralization, with which this county, as well as the adjacent parts have been cursed for the space of 180 years. Here has been the permanent arena of "the sports of the turf," as they are denominated in the *jockey* dialect, since the year following the surrender of New-York to the government of Britain.

This regular system of *horse-racing* was established in 1665 by Gov. Nicoll. Four years afterwards (1669) his successor Gov. Lovelace issued a proclamation, appointing "trials of speed," to take place in the month of May annually; and ordering the justices of Hempstead to receive subscriptions (!) for "a crown of silver, or the value thereof in good wheat," to be the reward of the winner. The ostensible argument for this procedure was "*for the purpose of improving and encouraging a good breed of horses;*" an argument that is most ridiculously retained in our statute book, to the present day. Every man of reflection knows, that from the first settlement of this country, the breed of *race*-horses is the last species of the animal, that the exigencies of the people have demanded. In days gone by, those capable of enduring hardship, and of easy support, have been sought after; while extraordinary speed, has been only a secondary consideration, and of limited demand in the occupations of life. But now, when the *iron horse*, which travels untired with the speed of a hurricane, has entirely superseded the use of the fleetest steeds, it is to be hoped, that when the current "15 years" shall have expired, the Act, with its baseless reason, will cease to disgrace the statute book of the State, whose laws forbid every species of *gambling*.

The Hempstead Plain, or its vicinity, has been the permanent theatre of these semi-annual enactments, from their commencement in 1665. The "Newmarket Course," called also "Salisbury Plain" was in the southwest corner of North Hempstead, 5 miles east of Jamaica; and was thus occupied more than 150 years. This was exchanged, some 20 years ago, for the "Union Course," 3 miles west of Jamaica, a circle of a mile's circumference, completely palisadoed, for this exclusive purpose. And here are regularly enacted, twice a year, scenes, which no imagination, however fertile, can depict, without the aid of ocular demonstration. It has been stated, and the statement stands uncontradicted, that at a single course of races, 50,000 persons attended, and $200,000 were lost and won; and that during the 5 days that the "sports" continued, the toll of the Fulton Ferry Company averaged $1000 a day;

and it was supposed, that the other avenues from the city realised an equal sum. But the gambling, expense and loss of time attending these scenes of dissipation, form only a part of the evils with which they are connected. The drinking—the swearing—the licentiousness—the contentions and other nameless crimes, which are here periodically committed, with the countenance of *law*, are enough to sicken the soul of every man that fears God and is disposed to reverence his commands; and must induce him to wish most devoutly for the time to come, and that speedily, when this crying abomination, with all its accompaniments shall be banished, from this once sacred soil of puritans and huguenots.

There is no reason to doubt that the passion for horse racing, so long and so assiduously cultivated, has had a powerful influence in stamping the character of the people of this county, with traits so diverse from either of those with which it stands in juxta-position.

Queen's County is divided into six towns; Hempstead having been originally one, is now divided by a line running east and west, through the great Plain, nearly coincident with the site of the L. I. Rail Road. The following schedule exhibits the same statistical particulars, previously given, of the county of King's.

| Names. | Greatest Length, | Breadth, | Area in sq. miles | Population in 1840 | 1845 |
|---|---|---|---|---|---|
| Newtown, | 7 | 6 | 26¼ | 5,054 | 5,521 |
| Flushing, | 7½ | 5 | 28¼ | 4,124 | 3,913 |
| Jamaica, | 7¼ | 7 | 47 | 3,781 | 3,883 |
| Hempstead, | 13 | 10 | 114 | 7,609 | 8,269 |
| North Hempstead, | 9 | 8 | 53 | 3,891 | 3,897 |
| Oysterbay, | 18 | 10 | 127 | 5,865 | 6,361 |
| | | | 395½ | 30,324 | 31,849 |
| | | | | | 30,324 |
| | | | | Increase in 5 years | 1525 |

## SUFFOLK COUNTY,

Embraces the whole of the remaining part of Long Island (proper,) with its adjacent islands. Its greatest length is about 90 miles, and its greatest breadth from the extremity of Eaton's Neck on the Sound, to the margin of the Great South Bay, 20 miles. Its medium breadth is estimated at 10 or 11 miles. From the general description of the Island previously

given, it will be borne in mind, that the Eastern part is so cut up by the indentation of bays, harbours, and coves, that, through half the length of the county, it is divided into two separate branches, which are from 6 or 8, down to 1 mile wide.

The whole county contains 976 square miles ; and its population in 1840, was 32,469 ; in 1845, 34,579 ; which is 36 to the mile, or 18 to the acre.

Much of the land as already described is a barren waste. In travelling through it, the stranger finds it difficult to imagine, how even the wandering deer can find sustenance ; much more, how human beings can procure an adequate support. And yet it is astonishing to see, in a propitious season, how large crops are raised from these sterile plains. Good Indian corn, may frequently be seen growing in the fine white sea-sand, which has evidently been drifted by the waves and the winds to the distance of miles. This, slightly mingled with sea-mud and vegetable mould, conveyed by the same agency, forms a substratum, if not a soil, in which, in a wet season, (for, on Long Island, *water* is pre-eminently a main supporter of vegetation,) corn and other grain will grow with astonishig rapidity and luxuriance.

But while these remarks apply, with strict propriety, to large portions of this county ; there are extensive tracts of excellent land, which amply repay the labor of cultivation. This is true, not only of the numerous necks of land which jut out into the surrounding waters, and the margins of the numberless bays, coves and harbours, but also of large bodies of land situated in almost every part of the island. But the writer would gladly whisper in the ear of many large land-holders, in this his native county, if they could be persuaded to believe it, that there is a great deal more profit in cultivating *one acre of land well, than ten acres badly.* The fact is, many on Long Island, as in other parts of the country, own and work *too much* land. The writer has in his mind's eye, a farm of nearly a thousand acres, which, half a century ago, was owned and cultivated, under the direction of a single individual, who was called a great farmer. But when he had ruined himself by the operation, and had surrendered *the whole* to pay his debts, (as honest, but unfortunate men were in the habit of doing in old times,) it was cut up and sold to six or eight persons, who have since supported as many families from its productions. And if it could undergo another, and even another subdivision, it might afford sustenance to double or quadruple the present number ; besides materially improving the aspect of the town,

in which it is situated. The same remarks apply to scores of farms in this county, which, in their present condition, are to their owners, what self-righteousness is to the sinner, "the more they have, the worse they are off." We have seen that in this county, there is an average of 18 acres to every inhabitant, while there is many an acre in King's County, that furnishes support to a whole family. And though the proximity of a great market makes a vast difference in the value of vegetable productions, the disparity in the two cases would be exceedingly reduced, by applying more manure and more labor to less ground. There is no knowing, till the experiment is fairly made, how much an acre of land may be made to produce, by good husbandry.

But it is not intended by these remarks, to convey the idea that all the farmers of old Suffolk, are regardless of the improvements made in agriculture; or, that they are in the habit of taxing their fields, without furnishing them the means of answering the demand. More or less attention has long been paid, to the importance of manuring, and they would be singularly culpable if this were not the case, since Nature has furnished them with peculiar facilities for the accomplishment of the work. The waters, with which they are surrounded, not only furnish a large supply of provisions for immediate use, but they are the unfailing sources of enriching the land. The *sea-weed*, which is cast up in immense quantities on the whole extent of shore, and various other productions of the bays and marshes, are daily yielding vast supplies of fertilizing materials.

But more than all, the countless multitudes of one peculiar species of fish, which crowd the bays, and press upon the ocean's shore, of which millions are annually taken, for the sole purpose of manure, are the principal source of fertility to the land. In several of the eastern towns, this business is as regularly pursued, during a part of the summer, as ploughing and sowing, or mowing and reaping, in their appropriate seasons. For this purpose, the farmers of a neighbourhood form themselves into a company, sufficiently large to afford a relief of hands, every week, and having provided themselves with a large seine, boats, a fish-house on the shore, and every necessary convenience, the party on duty, take up their residence on the water-side; and it is impossible to convey to a stranger's mind, the immense product of a week's labour. A single haul of a seine has been calculated at 1,000,000 of fish.

These fish are called by various names, as *skip-hog*, *moss-*

*bonker*, *shad*, and *bony-fish*; the last of which is most descriptive. Though of a good flavour, and generally very fat, they are so perfectly filled with fine bones, that it is hazardous to eat a particle of them. It would seem as if the God of nature had formed and annually sent them in such immense quantities to these shores, for the sole purpose of fertilizing the land. By this means alone, the value of much of the land on the east end of the island has been doubled; and by the same means its present value is maintained. For many years, Suffolk county did not raise sufficient grain for its domestic supply; while of late it has exported a large annual surplus. It may be added here, that in taking these fish, other kinds of an excellent quality for the table, are caught in sufficient quantities to supply the fishermen and the whole vicinity, with fresh fish every day; while those which are not wanted for food are cast into the common receptacle. So that, on the whole, though this country, from the nature of the land, may never be able to sustain a population proportioned to its superficial extent, in comparison with other portions of the state, it is really questionable whether there is any part of the world in which the means of supporting life, can be more readily obtained. And one thing is believed to be certain, that in no part of this republican country is there so great an equality, and such a strong sympathy and perfect fellow-feeling, among the whole mass of population, as in Suffolk county, especially in the eastern towns.

The following extract from Vol. I. of the "Transactions of the Society instituted in the State of New York for the promotion of Agriculture, Arts and Manufactures, in Feb. 1791, will give some idea of the fertilizing effects, as well as the vast quantities of these fish which were taken, even at that early day.

"Observations on Manures, by Ezra L'Hommedieu, Esq., read in March, 1795.

"Notwithstanding the great improvements which have been "made in husbandry, in different parts of Europe and America, "it is far from being ascertained what is the largest quantity "of produce, which may be raised from a given quantity of land "by manure. It will no doubt be much more than from the "most fertile land in its natural state. I have heard of no "instance of new land producing more wheat than 42 bushels "to the acre. In Suffolk County, some years ago, at Hun-"tington, by manure, 52 bushels of wheat were raised by the "acre. Since the practice in that county of manuring land by

"fish has been in use, between 40 and 50 bushels of wheat "from one acre is not an uncommon crop. And by a late "accidental experiment, it appears, that the product of grain "from an acre will be in proportion to the quantity of this "manure, and so far as to exceed any production we have "heard of, in any part of the world. A farmer in the town "of Riverhead in Suffolk Co., Mr. Downs, having four thou- "sand fish called Mossbonkers, or Menhaden, strewed them "about the first of June on 20 rods of ground, being a poor, "gravelly, dry soil, and which without manure would not pay "for the tillage. These fish were ploughed under a shallow "furrow ; at the time of sowing, about the last of September, "the ground was plowed up again, and a little deeper ; by "harrowing, the putrified fish were well mixed with the earth, "and the ground sown with rye at the rate of one bushel to "the acre. The ground being well covered in the fall, the "rye was not injured in the winter ; in the spring the growth "was remarkably rapid and luxuriant till it was about nine "inches high, when his neighbour's sheep broke into the inclo- "sure and eat it all off close to the ground. The fence was "mended and the rye grew again, and much thicker than be- "fore, till it got about six inches high, when the same sheep "broke in again, and the second time eat it close to the ground. "It was then supposed the crop would be lost, but it grew "again with additional thickness and great rapidity ; it all "stood well, the ears were very long and full, and Mr. Downs "assured me he had 16 bushels of rye from this 20 rods of "ground. This production was so extraordinary, that although "I could have no reason to doubt the assertion of Mr. Downs, "I conversed with some of his neighbours on the subject, who "had seen the rye growing at different times and just before "harvest—they made no doubt of the fact, and observed, the "heads and thickness of the rye far exceeded any thing they "had seen or could have imagined. This piece of land was "manured at the rate of 32,000 fish per acre, which would "cost, including the carting from the shore where they were "taken, 10 shillings per thousand, which would be £16. The "product would be 128 bushels, which at that time was worth "8s. per bushel, which is £51 4s. 0d. If we allow 3 dollars "for the ploughing, gathering and threshing the grain per acre "with the straw, which will be fully adequate to the labour, "there will remain 85 dollars clear of expense on the neat "proceeds of one acre of rye thus manured and productive. "And Mr. Downs' profits on the 20 rods of rye were £4 5s. 0d.

"Mr. Downs as well as his neighbours were of opinion, that "unless the accidents of the sheep eating off the rye twice had "happened, the whole would have been lost by reason of its "falling or lodging. If this opinion be right, by this experi- "ment we are taught the necessity of cutting or feeding off "the grain on lands highly manured, in order to preserve the "crop. Perhaps the thicker such land is sown, the less neces- "sity there will be for cutting or feeding, as there will be more "original strong stalks. Most lands in this country of the "same quality will bring more bushels of wheat than rye—. "and I trust by improvements on this experiment which was "merely accidental, we may soon be informed of a much larger "quantity of wheat being raised on an acre, than hitherto has "been raised in Europe or America.

"It was expected, that the taking of these fish in such large "quantities on the sea coast for manure, would in a few years "destroy them; but hitherto they have increased. This year "I saw 250,000 taken at one draught, which must have been "much more than 100 tons. One seine near me caught more "than one million the last season, which season lasts about "one month. Various are the modes of manuring land by "fish. Those that are taken early in the season are by some "carted on the land, spread lightly, and ploughed under the fur- "row, for raising Indian corn; this corn is taken off in the "fall, and the land ploughed and sowed for wheat. By this "mode they have two good crops by manuring once."

The Eastern towns on Long Island were, for the most part, originally settled on a different basis from most of the other colonies of this country. They had no royal charter or proprietary patent as the foundation of civil government. Having purchased their lands of the original proprietors of the soil, and secured a corresponding grant from the patentee, without any restrictions to their civil rights, they found themselves absolutely in a state of nature, possessing all the personal rights and privileges which the God of nature gave them, but without the semblance of authority one over another. From the necessity of the case they were thrown back upon the source of all legitimate authority, *the sovereign people;* and entered into a social compact, in which every man had an equal voice and equal authority. On this platform, they founded a pure democracy; and for several years each town maintained a perfectly independent government; making their own laws in public town meeting, and executing them by magistrates of

their own appointment. And it is worthy of remark, that the invaluable privilege of trial by jury was at once introduced, though with this peculiarity, that a majority was sufficient to render a verdict. And when, afterwards, one town after another, deemed it expedient to unite themselves with the larger colonies of New-England, it was not because they felt themselves incapable of managing their own internal affairs; but solely for defence from foreign aggression. And the nature of the union was rather that of an *alliance*, than of subjection.

Being thus trained up in the possession and exercise of all their natural rights and privileges, they exhibited through the whole course of their colonial existence, the most unyielding determination to maintain these sacred immunities. And in this they generally agreed to a man. It is a fact, though little known, but worthy of being handed down to posterity, that the declaration of rights, and a solemn pledge not to submit to *British taxation*, proposed in a meeting in the city of New York, April 29th, 1775, and distributed for signatures in every town in the province, was signed, by the 6th of July of that year, by *every man* capable of bearing arms in the town of Easthampton, to the number of 280 individuals. This is surely a much more notable fact than that since the establishment of the present government, the elections of that town have often been returned without a dissenting vote; and the former gives a ready explanation of the latter. A similar unanimity, though not as entire, characterized the most of the towns of this county during "the times that tried men's souls."

There is another fact, however great the contrast with the present state of things, which gives this and the adjoining counties a consequence that has long since been lost sight of. There was a period, and that of some considerable duration, when Long Island constituted the great body of the province of New York. It was the first occupied by actual immigrants for the purpose of a permanent settlement and agricultural pursuits. Here the *first churches* were organized and the first towns formed. And in the easternmost town, within less than twenty miles of Montauk Point, and at Flatbush, near the western extremity, *the first incorporated academies* in the great state of New York were erected and put in successful operation.

The first Assembly of Deputies that the representative of royal power condescended to convoke for consultation, the year after the surrender of the province to British arms, was held

at *Hempstead*, March 1st, 1665, and (with the exception of two,) was composed entirely of representatives from the several towns of the island.

The first *legislative* Assembly convened in 1683, was not only procured through the remonstrances and demands of Long Island, more than any other part of the colony, but was in a great measure made up of its representatives. The first speaker of that body was either then or afterwards a resident of the island, and the same office was afterwards held by one of its representatives 16 out of 21 years. Though now regarded as the mere "*fag-end*," Long Island was once both the body and soul of the Province of New-York. Nor has she deteriorated in her intrinsic worth, though she has been completely lost sight of, and almost cast into oblivion, in the extending glory of a great commonwealth, which has arrogated to itself the proud title of the "Empire State."

But patriotic views and love of rational liberty do not constitute the chief glory of old Suffolk. It is her primitive *puritanism* which, it is believed, has been illustrated here, in piety towards God, and love to men, for two hundred years, and now exists, in more of its original purity, than can be found on any spot of equal extent, on the American continent. Let it be proclaimed in trumpet-tongued accents, that here, no man was ever persecuted and disfranchised for his religious opinions, nor man or woman executed for heresy or *witchcraft*. On the contrary, from the first organization of their civil institutions, they ordained the widest toleration of religious opinions, so long as it was not exercised for the seduction of others and the injury of the community; and that too, while as yet such an article had not been enacted, if it had been conceived, on the continent of America.

From the natural reserve of a people brought up in seclusion from the rest of the world, which still, in a measure, distinguishes them, these traits of character may not be readily recognised by the casual observer. But if the present generation have not greatly degenerated from the sentiments and practices of their immediate predecessors, among whom the writer spent some of the happiest years of his early life, a residence of a few months or even weeks among these primitive people on the east end, will afford complete conviction of the correctness of these remarks.

Suffolk County contains nine towns, of which the following statistical view is given:—

| Names. | Greatest length. | Greatest breadth. | Area in sq. miles. | Population in 1840. | Population in 1845. |
|---|---|---|---|---|---|
| Southold | 40 | 4 | 82 | 3,907 | 4,191 |
| Shelter Island | 6 | 4 | 31½ | 379 | 446 |
| Easthampton | 22 | 8 | 110⅛ | 2,076 | 2,155 |
| Southampton | 25 | 8 | 143 | 6,205 | 7,212 |
| Riverhead | 14 | 6 | 55⅛ | 2,449 | 2,373 |
| Brookhaven | 22 | 16 | 238⅔ | 7,050 | 7,461 |
| Smithtown | 8¼ | 8 | 59 | 1,932 | 1,897 |
| Islip | 16 | 8¼ | 112½ | 1,909 | 2,098 |
| Huntington | 20 | 9 | 144½ | 6,562 | 6,746 |
| | | | 976 | 32,469 | 34,579 |
| | | | | | 32,469 |
| | | Increase in 5 years, | | | 2,110 |

## SECTION VIII.

### *Literary Character.*

On this topic, taken in its widest sense, it must be confessed at the outset, that the people of Long Island have not much to boast of. And yet, upon a candid investigation of the whole ground, it will appear, that they are not entirely destitute of all claims. There is abundant evidence on record, that the first settlers of all these towns, from the east to the west, considered the establishment of schools, as second in importance to nothing but the institutions of the Gospel; and many of them were as careful to bring their schoolmasters as their ministers with them. Indeed, their schools were regarded as nurseries for the church, and learning, as the handmaid of religion. Then the Bible, instead of being excluded from the school, or read only at its opening, was a principal reading-book, and the writer speaks advisedly when he asserts, that in the use of that blessed volume, greater proficiency was made in the mere art of reading, and the correct orthography of the English language, than is now usually obtained in the use of all the "improved books" for reading, with which the country is inundated.

But the schools established by the forefathers of the island, were not designed for the acquisition of mere secular knowledge—they were made the vehicles of moral and religious instruction. The school was literally a school of morals, where children were taught to understand and practise the relative duties of life—to respect and observe the institutions of religion, and where every immorality was visited with a suitable

recompense. And such the schools of Long Island continued to be, till within the memory of many now living. The writer can well recollect, that, in the first school he ever attended, the recitation of the Catechism was as regular an exercise on Saturday, as the preaching of the Gospel, in the Church, on the succeeding day. Moreover, the schoolmaster was regarded as occupying a place second only to the minister, and a sort of helper in his sacred work. Hence he was generally the chorister of the congregation, and in the absence of the minister, he was depended on to read a sermon, for the instruction of the people. In the Dutch towns, these and various other duties were generally stipulated, in their contracts with their teachers.

The following regulations adopted at an early period, and for a long time maintained in the town of Flatbush, may be regarded as a curiosity, and will serve as an illustration.

"When the school begins, one of the children shall read the morning prayer, as it stands in the catechism, and close with the prayer before dinner; in the afternoon, it shall begin with the prayer after dinner, and end with the evening prayer. The evening school shall begin with the Lord's prayer, and close by singing a psalm.

"He (the schoolmaster) shall instruct the children on every Wednesday and Saturday, in the common prayers, and the questions and answers in the catechism, to enable them to repeat them the better on Sunday, before the afternoon service, or on Monday, when they shall be catechised before the congregation. Upon all such occasions, the school-master shall be present, and shall require the children to be friendly in their appearance, and encourage them to answer freely and distinctly.

In the Church service, "Before the sermon is commenced, he shall read a chapter out of the Holy Scriptures—the ten commandments, and the twelve articles of our faith, and then take the lead in singing. In the afternoon, he shall read a short chapter or one of the Psalms of David, &c.

"When the minister shall preach at Brooklyn or New Utrecht, he shall be required to read twice before the congregation, from the book commonly used for that purpose. In the afternoon, he shall also read a sermon, catechise the children, &c.

"For the administration of holy baptism, he shall provide a basin with water, for which he shall be entitled to receive from the parents, or witnesses, 12 stivers. He shall, at the expense of the church, provide bread and wine for the celebration of the Holy Supper.

"He shall give the funeral invitations, &c., &c., for which service he shall receive for a person of 15 years and upwards, 12 guilders, and for one under that age, 8 guilders."

Hence, it appears that the schoolmaster was a very important personage in the parish.

But, it may be asked, what has all this to do with the literary character of Long Island. The answer, if nothing more, it shows that the persons employed to teach their children,

must have been men of respectable character, and of attainments beyond the mere ability "to spell, read, write, and cypher." Our forefathers never believed, as many of their posterity believe, that any one who can spell and read is capable of teaching children their A, B, C. They were doubtless of the opinion, that if scholars ever need an *accomplished teacher*, it is when they take the first step in a course of education, or when they first enter upon the elements of a new science. And any man who has spent as much time as the writer has, in endeavouring to make scholars *un*learn, or forget what they have already learned, will pronounce the opinion correct. If ever you must have an indifferent teacher for your children, let it be after they have got a fair start, and have acquired "the hang of the tools" for themselves; and then they stand in less need of his imperfect assistance, and will be less likely to be led astray by his deficiencies.

Another circumstance, which greatly enhanced the value of their schools, was the permanency of their teachers. By proposing an adequate salary, which, in many cases, was but little short of that of the minister, they were not only able to secure those that were capable, but made it an object for them to continue in the station. Hence, we find in several instances, that a teacher remained in the same school more than 20 years. Thus, the employment of men of established character and respectable attainments laid the foundation of a good common school education; and as their schools were long maintained by a tax on property, the blessings of instruction were extended equally to all. The whole community was educated, and the privilege was highly esteemed and diligently improved.

In regard to the acquisition of an education beyond what could be attained in the common school, it must be confessed, that many towns on the Island have been greatly deficient: and it should, at the same time be recollected, that peculiar obstacles precluded them from the privileges enjoyed in other parts of the country. Their insular situation necessarily cut them off from that intercourse with learned men, and all the other stimulants to acquire knowledge, which have such a powerful influence on individuals and the community. The same cause rendered it equally difficult to send their sons to the favoured seats of science on the main, or to bring the means of instruction, in the higher departments of literature and science, within their reach at home. And yet, with all these disadvantages, the people of the island have shown a

commendable zeal in the liberal education of their sons ; and although a large portion of them, when thus educated have from necessity or choice, left their native shores, to shine as lights in other parts of our country, the credit should not be lost, with the loss of their influence, to the spot that gave them birth. Where will you find a more striking instance of the estimated value of a liberal education, than in the second minister of Easthampton, three of whose sons were graduates of Cambridge University, while as yet there was no other in the land ? And had we been able to obtain, as we first intended, a catalogue of educated men, in the several towns, we should find that the Island does not fall so far short, as many suppose, of other parts of the State.

Although Long Island has never yet aspired to be the seat of a University, nor could she reasonably expect, by her own exclusive patronage, to sustain such an institution, yet the salubrity of her climate, both moral and physical, would seem to render almost any part of her sequestered shores, a far more suitable and alluring site for a literary establishment, than the ceaseless din, and the accumulated temptations of a great city. But while she has never laid claim to so high a distinction, she was among the first in the empire state to found seminaries of a higher grade than the primary schools.

CLINTON ACADEMY, at Easthampton, is not only the oldest Academy on Long Island, but it is the first institution of the kind incorporated by the Regents of the University of the state of New-York. It was erected in 1784, the very year after the return of peace : and its charter is dated November 17th, 1787.

ERASMUS HALL, at Flatbush, was erected in 1786 and its charter bears even date with that of Easthampton.

UNION HALL, at Jamaica, was erected in 1791, and its charter was given March 9th, 1792. It was the sixth institution chartered in the state.

While these three are the only academic institutions on the island, that availed themselves, at any early period, of the patronage of the Regents, other towns were not regardless of the importance of such seminaries. Many others have been erected, which from a mistaken policy have been held under the exclusive control of the community, or association, by which they were founded ; and have generally been governed by Trustees annually elected.

Huntington Academy was built in 1794, and was opened in the succeeding winter.—Oysterbay Academy was built in

1800.—The Academy at Southampton in 1831—at Franklinville in 1832—at Riverhead in 1833—at Miller's Place in 1834, and several others of a still later date, sufficiently indicate that the taste for education, instead of being diminished, is increasing and extending; though it is evident that the multiplication of these institutions beyond a certain point, will surely defeat the object for which they are intended.

The extensive institutions in the vicinity of the city, are not referred to as indicative of the literary disposition of Long Island people, or having any particular bearing on their general interests; as those seminaries under the imposing names of Collegiate Institutes, evidently had their origin in the more refined taste of the city, and were as evidently designed for the special benefit of its more wealthy inhabitants. Their advantages, if desired by the plain inhabitants of the island, would come within the reach of comparatively few of them.

But the facts which have been detailed are sufficient to show, that here there has been as high an appreciation of the importance of intellectual culture, and according to their means, as noble exertions among the people to secure, for their children, the benefits of instruction in literature and science, as in any other part of this great state. And it is confidently believed, that not a few have spent their lives here, in the exercise of the several learned professions, who had they been in a region of country, to be seen and known, would have been considered an honour to their respective callings, and a blessing to society.

A single exception to this remark must be made to one of the professions on a part of this island. Till of late years, not a single lawyer would live by the exclusive exercise of his profession, within the bounds of Suffolk County. The writer well remembers the time, when no man could obtain an advocate to plead his cause, in any important case, without sending abroad. And this arose, not from any prejudices against the profession, but from the peaceable disposition of the inhabitants, that entirely superseded, except in a few rare instances, the necessity of their learned assistance. And though times have in some measure changed, and gentlemen of the bar are a little more numerous here than when there was none, yet it is still a fact that Suffolk County is no place, and furnishes no occasion, for laborious investigations in legal science, nor any suitable recompense for those who are capable of making them.

These remarks, of course, do not apply to the other coun-

ties, where the profession of the law is as well stocked, and by gentlemen as respectable in talents, character and acquirements, as in any other part of the country.

In regard to the other learned professions, it is sufficient to say, that they have usually been filled by men of respectability and usefulness. And though there may have been few among them who have attained to eminence, (and that, probably, from the circumscribed and retired field of their labours,) yet they have enjoyed the confidence and respect of the communities, in which they lived, and their memory is cherished with respect, affection, and gratitude. It may also be remarked, that not a few of the names which have been distinguished in the annals of our country, were of those who were natives of the island, or laid the foundation of their eminence in its literary institutions.

The number of Newspapers published on Long Island, besides those taken from the city, afford some indication of the taste of the people for reading.

The first newspaper published on the island was commenced at Sag Harbour, May 10th, 1791, under the style of the "LONG ISLAND HERALD." After undergoing several changes, the establishment passed into the hands of *Alden Spooner, Esq.*, who continued the paper, under the name of the "SUFFOLK GAZETTE," from Feb. 1804 to 1811.

In June 1799, *Thomas Kirk* issued a paper at Brooklyn, the "Long Island Advertizer," which was discontinued after 4 years. In June, 1809, he issued the "LONG ISLAND STAR" which has continued to sparkle with undiminished splendour to the present day. In May, 1811, this paper became the property of Mr. Spooner, who has conducted it to the present day, and may, with propriety be styled the veteran-editor of Long Island.

In 1836, the STAR was issued as a daily paper, but after 6 months' trial, was discontinued for want of adequate patronage. It was renewed March 1841, and has since been continued in its daily form.

There are now 2 daily papers, besides 3 weekly or semi-weekly published in Brooklyn.

In addition to these, there are 3 weekly papers published at Williamsburgh, 2 at Jamaica, and one at each of the following places, viz., Hempstead, Huntington, Sag Harbour, and Greenport. There are also 2 or 3 other periodicals published on the island.

## SECTION IX.

### *Spirit of Toleration.*

When we consider how little the rights of conscience were understood two centuries ago, and how ready the fugitives from persecution were to require conformity to their views, when they found themselves in the ascendency, it is a most gratifying fact, in the history of this island, to find its inhabitants almost unanimous, in their opposition to the infliction of pains and penalties, for mere matters of opinion. The first settlers of the several towns considered it their right, as undoubtedly it was, to guard their infant settlements from the encroachment of unwholesome inhabitants, and hence they enacted laws, by which no person should be admitted to a residence among them, without the approbation of the constituted authorities; or, as in some towns, by a public vote in town meeting. And while some of them enacted heavy penalties, to prevent the propagation of heresy or demoralizing principles, mere matters of opinion were not considered punishable unless accompanied with efforts to promulgate them, to the corruption of others, and the disturbance of the public peace.

The western settlements being for many years without any municipal regulations among themselves, and having no general patent for the territory which they occupied, exercised no authority over the introduction of new settlers. And hence this region was at first regarded as a safe asylum for the oppressed and persecuted of other lands.

It is true, however, that at an early period, the Dutch Government of the New Netherlands, enacted severe laws against the *Quakers* and other sects, whom they regarded as heretics. And in numerous instances these laws were enforced with a degree of cruelty that was shocking to every feeling of humanity. But *the people* had no hand in the enactment of those laws, and but few of them could be induced to take any part in their execution. On the contrary the great body of the people exhibited a decided hostility to these measures; and in some instances boldly remonstrated against them, even at the hazard of incurring the same penalties.

In Dec. 1657, a remonstrance against the persecution of the Quakers was drawn up and signed by 30 of the principal inhabitants of Flushing, and some from Jamaica; which was forwarded and presented by the hand of the Sheriff. The Governor was so exasperated and determined in his course, that

he ordered the Sheriff and two of the magistrates, who had signed the instrument, to be arrested and imprisoned. And for many years these unrighteous persecutions were carried on, by the government and its abettors.

We have not space to enumerate the various instances of cruelty and injustice, which mark this period. Suffice it to say that the Governor in council, imposed, Sept. 14th, 1662, a fine of £25 on *John Bowne*, one of the most respectable inhabitants of Flushing, for lodging some Quakers and permitting them to hold meetings at his house. For refusing to pay the fine, he was thrown into prison. After being incarcerated at New Amsterdam three months he was ordered to be transported to the father-land, in a ship about to sail. Bowne being landed in Ireland, proceeded through England to Holland, where he made his appearance before the constituted authorities. His case having been heard and considered, by a Committee of the "West India Company," he was not only fully exonerated and set at liberty, but the following reprimand was sent to the Governor of the New Netherlands:—

"Amsterdam, April 6th, 1663.

"Sir:—We perceive from your last letter, that you had exiled and transported hither a certain Quaker, named John Bowne. Although it is our anxious desire, that similar and other sectarians may not be found among us, yet we doubt extremely the policy of adopting rigorous measures against them. In the youth of your existence, you ought rather to encourage than check the population of the colony. *The consciences of men ought to be free and unshackled, as long as they continue moderate, peaceable, inoffensive, and not hostile to the government.* Such have been the maxims of prudence and toleration by which the magistrates of this city (Amsterdam) have been governed; and the consequences have been, that the oppressed and persecuted from every country, have found, among us, an asylum from distress. Follow in the same steps and you will be blessed."

The noble sentiments contained in this letter, though recognized in all our institutions and universally acknowledged at the present day, indicate a knowledge of the rights of conscience, which, at that period, had scarcely dawned even in these western climes. They probably would have had their full influence on the conduct of the Dutch government here, but soon after the receipt of the letter, and before Bowne returned, the province was surrendered to the English. It is said that Stuyvesant afterwards made suitable concessions to Mr. Bowne, and professed to regard him as a worthy citizen.

This, however, was rather a meagre compensation for the cruelty, expense and trouble, that he had inflicted upon him.

The only case of severe treatment of any of these people, which we have been able to find originating in the eastern towns, is that of Humphrey Norton, who had distinguished himself by writing insulting letters, and using opprobrious language to the magistrates of New England. Having come to Southold he entered the church, "interrupted and slandered the minister, vilified the magistrates and disturbed the peace of the jurisdiction." Either from their supposed incompetency to try the case, or from his belonging to New England, the magistrates of Southold sent him to New Haven for his trial, which took place in March, 1658. Besides being convicted of the acts alleged, "he conducted himself in a very insolent and boisterous manner before the court." He was condemned "to pay a fine of £20, to be severely whipped, branded with the letter H, upon his hand, and banished the jurisdiction;" the court declaring that "it was the least they could do and discharge good conscience towards God."

This, it must be acknowledged, was a severe and cruel sentence. But let it be remembered, that in this, and a great many other cases that occurred in New England, the penalty was inflicted, not for a mere difference of religious opinion, or alleged heresy; but for invading the rights of individuals, and disturbing the public peace. And though the writer has no wish to screen from merited censure the unrighteous and cruel acts even of good men, yet we are apt to forget, that, in most cases, the men who incurred these severe penalties, instead of being that mild, peaceable sect, who now bear the name of quakers, were then wild fanatics, who verily thought they were doing God service by disturbing religious assemblies, vilifying ministers of the gospel, insulting the magistrates, and invading the peace of society. From overlooking this fact there has been a great deal of sympathy on the one hand, and much unjust opprobrium on the other, misapplied, in relation to those ancient transactions. But, as cruel and disproportioned as Norton's sentence was, it was not inflicted by Long Island magistrates; and therefore our fathers are not chargeable with its severity.

As nearly allied to this topic, is the subject of trials for alleged *witchcraft*. From the strong affinity between the greater part of the inhabitants of Long Island and those of New England, it could scarcely be expected, that the gross delusion and consequent excitement of the Salem witchcraft, would fail to produce similar developments in these secluded

regions. But to the credit of Long Island, it may be stated, that only three cases of this nature are known to have originated here; and, in not one of these, did the magistrates venture to pass judgment or inflict punishment.

In 1657, the wife of John Garlicke, of Easthampton, was accused of witchcraft before the magistrates of the town. The evidence was such as to satisfy many of the guilt of the accused, and, of course, produced great excitement in the community. But the magistrates, professing to be ignorant of the science of demonology, resolved to send the accused to the General Court at Hartford, where the subject was supposed to be better understood. The result is not known; nor, is there any evidence that the accused was ever sent thither. The probability is, that the prosecution was dropped, without further investigation; as it is known, that Lyon Gardiner actually charged one of the witnesses with causing the death of her own child, which she had ascribed to the witchcraft of "Goody Garlicke." Both of these women had been employed in his household; the witness had taken an Indian child to nurse; and, for the sake of the pay, had starved her own child; and then to shield herself from censure, she imputed its death to the malice of the other. When we consider the high character of Mr. Gardiner, the respect with which his opinions were treated by the people of Easthampton, and, the favourable opportunity he had enjoyed to ascertain the facts in the case, it is scarcely to be supposed, that it was prosecuted further. And then, the entire absence of all record of any further proceedings, renders it more than probable that the case was dropped.

In 1660, a woman in Oyster Bay, by the name of Mary Wright being suspected of witchcraft, was sent to Massachusetts for trial. But instead of the crime alleged, she was convicted of *quakerism*, and sentenced to banishment.

In 1665, Ralph Hall and his wife, of Brookhaven, were suspected of witchcraft, and were sent to New York to be tried by the Court of Assize. The trial is reported at length in Yates' continuation of Smith's History of New York, and resulted in the acquittal of the accused.

These three cases form the beginning, the middle, and the end of the History of witchcraft on Long Island; though it must be confessed, that the public mind was deeply impregnated with the superstition on that subject which prevailed in former days. And scarcely a generation has passed away since the telling of witch-stories was one of the principal amusements of children, in their evening assemblages, which

was often continued till they were afraid to look behind them, or disperse to their respective homes. It is a matter of devout thankfulness, that more rational entertainments for the youthful mind abound in our day; and that there is as little taste as reason for these *bug-bear* amusements.

## SECTION X.

### *The Aborigines of the Island.*

At the time of the first settlement of Long Island, by the Dutch and English, the whole territory was occupied by *thirteen* distinct tribes of Aborigines. In some early records, one or two others are named, but they are believed to have been the mere remnants of tribes, whose locality is unknown. The following are the names and locations of those above mentioned.

1. The *Canarsee* (or Canausie) tribe, who occupied the whole territory, of what is now King's County, together with a portion of Jamaica.

2. The *Rockaway* tribe occupied the territory about Rockaway, and extended across the island including parts of Jamaica and Newtown.

3. The *Matinecock* tribe were situated on the north side, extending from Flushing to Fresh Pond, in the eastern part of Huntington.

4. The *Nissequag* tribe extended from Fresh pond to Stony Brook.

5. The *Setauket* tribe, from Stony Brook to the Wading river; which is now the western boundary of Riverhead.

6. The *Corchaug* tribe possessed the territory east of the Wading river, including the entire townships of Riverhead and Southold, or the northern branch of the Island.

7 and 8. The *Mericoke* and *Marsapeague* tribes were situated on the South side, extending from the Rockaways into the county of Suffolk.

9. The *Secatague* tribe were situated east of those last mentioned and extended to the eastern part of Islip.

10. The *Patchogue* tribe extended thence to the western parts of Southampton.

11. The *Shinnecock* tribe occupied the region about Canoe Place, and the residue of the southern branch, probably as far as to Easthampton line.

12. The *Montauk* tribe resided principally on the peninsula of Montauk, though a few were scattered on the shores of Gardiner's Bay, and other adjacent parts.

13. The *Manhasset* tribe were the occupants of Shelter Island.

These thirteen tribes, under their respective *Sagamores* or Chiefs, as if an emblem of the future government of the whole country, were once united in a grand confederacy, under one great and powerful chief, who was styled the "GRAND SACHEM of *Paumanacke*—or *Sewanhacka*."

But before the settlement of the island was commenced by Europeans, the independence of all these tribes had been invaded, by the more numerous and powerful nations on the main. The Canarsees had been subdued by the Mohawks, and placed under a fixed tribute of "wampum and dried clams;" which was annually collected, with the utmost rigidity. The residue of the island, the most of which was still under the jurisdiction of a single Chief, had been laid under tribute to the Pequots in New England; and after their subjugation by the whites, the same allegiance and tribute were claimed by the Narragansetts.

The Manhasset and the Montauk tribes, though occupying the smallest and most remote territorial limits, were the depositories of supreme power. Montauk was, in fact, the royal tribe, and WYANDANCH, its powerful Chief, was the *Grand Sachem*, of whom the whites purchased their lands, throughout nearly the whole extent of the island.—While his elder brother *Poggatacut*, the Sachem of Manhasset, lived, he was indeed regarded as the supreme chief, but, probably, from his age, and not from any superior claims of the tribe, over which he presided. When he paid the debt of nature, Wyandanch was regarded as the Grand Sachem, without a rival. *Nowedinah*—the Chief of the Shinnecock tribe, was also a brother of Wyandanch.

Besides, Montauk bore evident marks, many of which are not yet obliterated, of being the seat of royal authority, and the citadel of power. Here were the largest and best fortifications, of purely *Indian* construction, that can be found, in any part of our extended country. The Fort, on the north east side of Fort Pond, erected on what is now called Fort Hill, was about 100 feet square, and its remains are still visible.

"The rampart and parapet, (say 'the Chronicles of Easthampton,' to which we shall be indebted, for many interesting particulars, especially in this Section,) were of earth, with a ditch at the foot of the glacis; and probably palisadoed with the trunks of fallen trees. At each angle, there was apparently a round tower of earth and stone; and the whole would

probably have held from *three* to *five hundred* men. The pond on the south afforded a safe and convenient harbour for canoes, under the immediate protection of the fort. Its contiguity to the pond, yielded also an abundant supply of fresh water, on a side, where communication was easily kept up, by the facility of protection. The location was one of decided advantage for protection and defence; and must have been sufficient against any attack, which Indian tactics could have brought to bear upon it. On the west side, the ground descends, almost perpendicularly, to Fort Pond; and on the east, it is level for some distance. From the Fort, the headland of *Wamponomon* (Montauk-point) can be seen, and it overlooks the pond and the bay on the north."

This territory is also remarkable, as the depository of the dead. Here are several of the largest burying places known on the island; where hundreds and perhaps thousands of these poor benighted pagans, were committed to their mother earth, amid the lamentations and howlings of their surviving friends. They brought their dead from a great distance, to deposit their ashes in this venerated spot. The remains of Poggatacut were brought from Shelter Island, the greater part of the way on men's shoulders, to be deposited with the royal family at the citadel of the empire.

There are some remarkable curiosities here too, which are worthy of the traveller's notice, and were objects of superstitious reverence, to these children of nature. About half a mile from the Fort, in a south easterly direction, is a granite rock imbedded in the ground, on the upper surface of which, is the apparent impress of a *human foot.*

"The figure is as perfect and distinct as would follow from the pressure of the left foot, upon some soft cohesive substance; except being deficient in a toe:—a deficiency, not at first sight, apparent; and discernible, only by inspection. No artist could have chiselled a more perfect resemblance. The impression is still fresh, and without the least appearance of injury from time. There are two other tracks less perfect and distinct: the one in the Indian field, and the other west of Fort Pond. The heel of the foot is towards the east, in all of them; as though formed in passing to the west. Excepting that 'they are the foot steps of the evil spirit' no record or tradition pretends to give their story. They existed at the first settlement by the whites, and were a subject of *pawwa* to the Indians."

"In the first woods, as one enters on Montaukett from the west, called Hither Woods, is a granite rock, flat and smooth, upon the surface of which are several spots of the colour of blood. The tradition of the Indians holds them to have been caused by the flow of blood from the wound of a chief, who was there killed by the arrow of an enemy. It is called the *jumping place;* and near the rock is a small cavity in the ground, said to have been made by the expiring leap of the chief."

In close alliance with the last mentioned fact, and in connection with the wonders of Montauk, may be mentioned a similar marvel in the vicinity of Sag Harbour.

"The death of Sachem Poggatacut, in 1651, was an important event with the Indians. His remains were transported, for burial, from Shelter Island to Montaukett. In removing the body, the bearers rested the bier, by the side of the road leading from Sag Harbour to Easthampton, near the 3rd mile stone,* where a small excavation was made to designate the spot. From that time to the present, more than 190 years, this memorial has remained, as fresh seemingly, as if but lately made. Neither leaf, nor stone, nor any other thing, has been suffered to remain in it. The Montaukett tribe, though reduced to a beggarly number of some ten or fifteen drunken and degraded beings, have retained, to this day, the memory of the event; and no one individual of them now passes the spot in his wanderings, without removing whatever may have fallen into it. The place is, to them, holy ground; and the exhibition of this pious act, does honour to the finest feelings of the human heart. The excavation is about 12 inches in depth, and 18 in diameter, in the form of a mortar."

The reader may be assured that this is no *humbug*. The writer has been acquainted with the fact, for nearly forty years, and he has examined the hole within the present year, (1845) and found it in its original form and freshness, as above described.

From the first immigration of the whites, Wyandanch was their unwavering friend. Though often cajoled and threatened by the N. E. Indians, to induce him to conspire against his new neighbours, he not only rejected their overtures, but even delivered their agents into the hands of the English. He reposed unbounded confidence in Lyon Gardiner; and communicated to him, without reserve, every thing that involved his own interests, or the safety of the whites. From this source, that gentleman, during a period of 14 years, derived much important information not only to the people of the island, but also to the N. E. colonies. His elder brother, Poggatacut, was of a different disposition. Though he did not venture to act out his hostility, yet he always regarded the new comers as intruders, and disapproved the partiality, which his brother manifested towards them. But he was taken away at an early period, and without a favourable opportunity or pretext, to do any material injury to the infant settlements.

The aboriginal population of Long Island, previous to its discovery by the whites, must have been very numerous. Of this, the immense *shell-banks*, on the shores of its numerous harbours and bays, and the extensive tracts devoted to the cultivation of corn, afforded conclusive evidence. Besides these, there are traditions of the same fact, which are entitled to respect. "An ancient Indian, more than a hundred years ago, declared to one of the oldest inhabitants of Easthampton, that within his recollection, the natives were as many as the

* The 4th mile stone from Sag Harbour.

spears of grass; and if, said he, stretching his hands over the ground, you can count these; then, when I was a boy, you could have reckoned their number." But frequent wars and successive diseases, had greatly thinned their ranks: and the same causes, increased in power by the vices contracted in their intercourse with their new neighbours, even where the most benevolent efforts were made to prevent the evil, continued to accelerate the work of death, till they are now brought to the verge of extinction.

To trace the operation of these causes in all their details, would occupy more space than is consistent with the design of this sketch. A few facts, however, may be mentioned.

The Canarsee tribe, having, as it is said, by the advice of the whites, withheld their annual tribute from the Mohawks, were invaded, and nearly exterminated, by that powerful nation. And after the destruction of the Pequots by the New England colonies, the Narragansetts made war upon the Montauk Indians, which continued for many years; and, in which, they were reduced to the greatest extremity. They earnestly solicited, and for a while obtained assistance from New England; but when this was afterwards withheld, they were obliged to desert their citadel, and cast themselves upon the people of Easthampton for protection.

In one of these assaults, led on by *Ninicraft*, the chief of the Narragansetts, Wyandanch was surprised, in the midst of the revels of a marriage feast, while he with his braves, was celebrating the nuptials of his only daughter. Their wigwams were fired, their granaries rifled or destroyed, the principal warriors slain; and to complete the triumph of the enemy, and the misery of the unfortunate chief, the youthful bride was carried away captive, leaving the bridegroom, who had just "plighted his troth," weltering in his own blood. It was for procuring the ransom of this beloved daughter, that Wyandanch, in the last year of his life, gave to Lyon Gardiner, a conveyance of the territory now constituting the principal part of Smithtown.

The conduct of the Long Island Indians towards the whites, is without a parallel, in the history of this country. It was to be expected that individual acts of aggression would occur, on the part of a barbarous people, for real or supposed injuries. But even these were rare; and the Indians always showed themselves willing to submit to an impartial investigation, and just decision of alleged wrongs.

One of the first occurrences, of this kind, was the murder

of a woman at Southampton, in 1649 ; which instantly spread fearful apprehensions, of a general insurrection against the white settlements. The magistrates of that town, immediately, sent a messenger to Montauk, and summoned Wyandanch to appear before them. His councillors, fearing that he would be summarily condemned to death, by way of retaliation, advised him not to obey the summons. Before he expressed his own opinion, he submitted the case to Mr. Gardiner, who happened to be lodging in his *wigwam* that same night. By his advice, he set out immediately for Southampton, Mr. G. agreeing to remain as a hostage to the tribe, for the safety of their beloved chief. With amazing celerity, he not only accomplished the journey of twenty-five miles, but actually apprehended on his way, and delivered to the magistrates, the murderers of the woman ; who, instead of being his own subjects, proved to be Pequot Indians from the main ; some of whom were generally lurking on the island, for the purpose of promoting disturbances between the natives and the new settlers. These men being sent to Hartford, were there tried, convicted and executed.

Both before and after this occurrence, the suspicions of the whites were frequently so strong, that they carried their arms into their fields and their churches; and forbade the Indians to enter their settlements, with their usual weapons. But except occasional depredations on the property and lives of individuals, the Indians from one end of the island to the other, lived on terms of friendship with the whites.

It is a remarkable fact, which should be recorded to the eternal honour of the Long Island Indians, that *they never formed a general conspiracy, even of a single tribe, against the whites.* The only apparent exception to this remark, it being the only instance in which the natives stood upon their arms, against their new neighbours, was the ever to be lamented battle of Fort Neck. And although the origin of this unfortunate rencounter is veiled in obscurity, there were circumstances connected with the event, which induce the belief, that if the whole truth could be developed, instead of implicating the poor natives in the guilt of that transaction, they would appear entitled to the universal respect and gratitude of the settlers. It was generally believed at the time, that the dissatisfaction and aggressions, in which this affair originated, were instigated by the Dutch Government, with a view to expel the English from Long Island and Connecticut. The fact is on record, that some of the L. I. Chiefs sent a messenger

to Connecticut with the information, that the Dutch Fiscal had offered them arms, ammunition and clothing; on condition of their joining in the destruction of the English. And it is added, that strong efforts were made to induce the western tribes to renounce their allegiance to the Montauk chief, who was known to be the staunch friend of the English settlers. These statements were indeed, indignantly denied by the Dutch Governor, and an examination invited; for which Commissioners were appointed. But they broke up, without accomplishing their object, or allaying the suspicions which had been previously excited.

These threatening rumours spread fearful apprehension, to the extreme end of the island; and every town adopted measures of defence. An application was made to the commissioners of the United colonies of New England for aid; and although it was defeated by the opposition of Massachusetts, the Legislature of Rhode Island, alone, resolved to send help to their brethren, in this emergency. They accordingly commissioned three officers to proceed to Long Island, with 20 volunteers, and some pieces of ordnance. And it is not the least deplorable circumstance, in this expedition, that the chief command was committed to Capt. John Underhill, of Massachusetts notoriety, who, to say nothing of his moral character, had learned the mode of dealing with Indians, in New England, and not on Long Island.

When matters came to the worst, it appears, that a part only of the Marsapeague tribe, with a few disaffected individuals from other tribes, whose hostility the Dutch had aroused, and could not now control, assembled in hostile array. They entrenched themselves in the town of Oysterbay, on the south side, in a redoubt or fort, in extent about 50 by 30 yards, the remains of which are still visible, and has ever since borne the name of Fort Neck. Here, without having made any aggression on the surrounding country, they were attacked by the English, who after slaying a considerable number, completely dispersed the residue.*

This action, which constitutes the first, and the last battle, between the Long Island Indians and the white settlers, took place in the summer of 1653, though the precise date is not known. And under all the circumstances of the case, there is much reason to question, whether there was any real necessity for the chastisement inflicted.

* Hubbard says that Underhill "having 120 men, killed 150 Indians on Long Island and 300 on the main land."

From this time forward, the L. I. Indians gave the whites no cause of alarm. And though in 1675, the Governor of New York, under the apprehension, that they might be seduced or compelled by the Narragansetts, to engage with them in King Phillip's war, ordered all their canoes from Hurlgate to Montauk to be seized, and guarded; they tamely submitted to the order, without the smallest act of resistance or aggression.

It has been supposed, that the native temper of these tribes, was not less savage and cruel than those on the main. If this is correct, their peaceable deportment can be ascribed to nothing else, than the kind and equitable treatment which they always received from the whites; and which, in many instances, forms a striking contrast to that which they experienced in some other parts of the land.

In this connexion the following extract from Hubbard's General History of New England, is worthy of special notice.

"The Indians on Long Island were more fierce and barbarous; for one Capt. Howe, about this time, going with 8 or 10 men to a wigwam there, to demand an Indian that had killed one Hammond, an Englishman, the Indian ran violently out (with a knife in his hand, wherewith he wounded one of the company) thinking to escape from them, so as they were forced to kill him upon the place; which so awed the rest, that they durst not attempt any revenge. If they had been always so handled, they would not have dared to have rebelled, as they did afterwards."

Scarcely a more conclusive evidence could be furnished of the inveterate prejudices against the poor Indians, that existed in some parts of the country, and the unreasonable grounds on which they were sustained. Here, a poor Indian was attacked in his own domicile, by 8 or 10 *armed men;* and, because he seizes the first weapon that lies in his way, and tries to make his escape, and, in rushing through the midst of his assailants, inflicts a wound upon one of them, this is to be set down as conclusive evidence of extreme fierceness and barbarity! And for this act of *self defence*, he is instantly shot down as a brute. On which side ought the charge of barbarism to be alleged? The concluding sentence of the above paragraph is equally worthy of animadversion. "If they had always been so handled,"—yes, if such acts of cruelty had been repeated on Long Island, as they were in many parts of the main, no doubt, the Indians here would have been provoked to the same measures of retaliation and revenge which are there recorded. But the early settlers of the isl-

land, by adopting and maintaining a directly opposite policy, were not only preserved from all hostile combinations, but readily obtained redress for occasional aggressions, which were scarcely more numerous here, than now occur among an equal number of civilized inhabitants.

In confirmation of these views, the writer takes pleasure in citing the oft-repeated testimony of his townsman and personal friend, the Hon. SILAS WOOD :—

"The Indians on Long Island seem to have been less troublesome to the whites, than those north of the Sound.' They 'sometimes committed depredations on the property of the whites.' But 'it does not appear that they ever formed any general combination against the first settlers, or materially interrupted the progress of their improvements.' 'The security of the whites must be ascribed to the means they employed to preserve peace with the Indians.' 'Both the English and the Dutch respected the rights of the Indians, and no land was taken up by the several towns, or by individuals, until it had been fairly purchased of the chiefs of the tribe, who claimed it.' 'Both powers endeavoured to prevent the evils which usually result, from the use of spirituous liquors by the Indians.' 'Thus the Dutch on the west, and the English on the east end, maintained a constant friendship with the Indian tribes in their respective neighbourhoods; and while they were friendly with each other, the Indians, from one end of the island to the other, were friendly with both. It may have been partly in consequence of the destruction of their warriors in their recent wars, and of their military spirit being broken by their subjection to successive conquerors—but it was principally, by cultivating the friendship of the chiefs, and particularly of the Sachem of the whole—by *uniform justice and kindness*—by preventing excitement by artificial means—and by rendering success hopeless, by withholding the means necessary to insure it, that the whites were exempted from any hostile combinations of the Long Island Indians." *See Wood's History; both editions.*

These short extracts tell the whole story; and it is one that is equally honourable to the first settlers of the island, and the Indians. And while the same judicious author remarks, "There is no reason to believe that this exemption from Indian hostilities, was owing to a better disposition, or milder character of the natives of the island," it affords just ground for the inference, that if the rights of the aborigines, in every part of the country, had been as sacredly respected, and the same means had been used to secure and preserve their friendship, the horrors of Indian aggressions, and the bloody measures of retaliation which disgrace the early annals of our country, would have been greatly diminished, if not entirely prevented. The fact is, the Indians have been, not only a deeply injured, but a grossly misrepresented people. And as much as they have been traduced and vilified, the writer can-

not but regard them as a noble, generous, high-minded race: and he would rather trust his property or life, in the hand of one of these natives of the forest, if one could be found uncontaminated by the vices of the white man, than to *nine* out of *ten* of their customary revilers.

To the ravages of war, those of pestilence must be added as a principal means of diminishing the aboriginal population of the island. In 1658, a most terrible disease invaded the Indians, through the whole extent of the island; and it was supposed that in the course of that year and the next succeeding, nearly *two thirds* of their number were swept into the grave. At this awful period, Wyandanch, the last mighty Chieftain of Paumanacke, fell a victim, not however to the prevailing distemper, but, as it was alleged, by *poison;* though by whose instigation or agency, is not told. He died in 1659, leaving a son, called *Weoncombone*, and the daughter, who had been rescued from captivity.

The son, being a minor, then in his 19th year, had been, by his father's appointment, placed under the guardianship of Lyon Gardiner. He was acknowledged, both by the Indians and the whites, as the legitimate successor, but the government was administered by *Wicchitaubit*, the widow of the deceased chief, under the title of "*Sachem* or *Sung-squaw*," a term of similar import with Queen-dowager. She, however, enjoyed the power but a short time, being cut off by disease, Aug. 6th, 1660. The government then devolved on the young Sachem, who exercised supreme authority, under the advice of his guardian.*

It was at this time that the Indians were compelled to leave their favourite peninsula, and take up their residence near Easthampton, to enjoy the protection of the whites against their foes across the water. And being thus obliged to abandon this delectable spot, the ancient capital of the kingdom, and literally "the land of their fathers' sepulchres," they conveyed the whole peninsula of Montauk from Neapeague Beach to Womponomon, to the inhabitants of the town for £100. They reserved, however, the right of redemption, if they should ever

* That the Montauk Sachem, up to this time, was the acknowledged Chief of the whole island, is evident from the fact, that a contract between the people of Hempstead and the Marsapeague, Mericoke and Rockaway Indians, settling the boundaries of their lands, made by order of Wyandanch in 1658, has the following endorsement.

"Subscribed by Weoncombone, Montauk Sachem, after the death of his father, this 14th day of February, 1660."

be disposed to return to this beloved spot; and a usu-fruct title to a part of the land, which the remnants of the tribe have continued to enjoy.

In 1662, the small-pox broke out among the Indians, and prevailed so extensively, and with so much virulence, that the inhabitants of the town felt compelled to prohibit, under severe penalties, all intercourse with them. Multitudes were again swept into the grave; and among others, the young Sachem, who, having just arrived at his majority, had assumed the unrestrained exercise of supreme power. Whether his sister survived him, is not known. But as no mention of her name occurs after this period, it has been supposed that she died of the same loathsome disease. And thus the royal race of Paumanacke became extinct. The glory of the "*Sachems of Sewanhacka*" had expired with the brave and generous Wyandanch. His son had no opportunity to emulate the noble and amiable qualities of his father. His daughter, made a captive and a widow in the very hour of her espousals, fell an early prey to disease; and thus "the blood of this mighty Chief, who had been for many years a terror to his enemies, and a benefactor to his friends, whose influence and authority had been exercised probably over a million and a half* of the human race, like that of the Mingo brave, *runs not now in the veins of any living being.*"

Many a colossal monument has been reared towards heaven, and inscribed with names less worthy of memorial, than that of the Grand Sachem of Sewanhacka. Even Brandt and Red Jacket, and other great warriors of aboriginal descent, are immortalized by their deeds of blood in the annals of the historian, while the name of WYANDANCH—*the white man's unwavering friend*—sleeps in all the silence and solitude of Montauk. It is the fashion of the world to immortalize the destroyers of men; while their benefactors are permitted to sink into oblivion.

Since the death of Weoncombone, there has been no Grand Sachem, or even Sagamore of a single tribe, who could command obedience from his subjects, or the respect of their neighbours. Though the dignity was nominally maintained for many years, it was rather the shadow of what had been, than the depository of authority and power. And all the aboriginal tribes of the island have been, from that time, in the

* This is probably a large estimate of the former aboriginal population of the island, for which the present writer is not answerable.

condition of Israel as described by the prophet: "Without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a terraphim," to this day.

To the ravages of war and pestilence, as direct causes of diminishing the aboriginal population, must be added their instinctive love, or insatiable thirst, for intoxicating liquors; which, with all the restrictions imposed by the early, conscientious settlers, they could not be prevented from indulging. To the honour of many of the towns, their early records contain rigid prohibitions to the introduction of intoxicating drinks among the Indians, either for love or money; and these laws were strictly enforced. But as the white population increased, the facilities for procuring this destructive element increased, till the work of death, which has been gradually going on, and with constantly-increasing rapidity, through two entire centuries, has well-nigh become complete. There are many persons now living who can well remember that there were a few remnants of several tribes, in different parts of the island, who formerly travelled about, with a huge back-load of baskets, which they had made and fancifully adorned with various colours; or a large bundle of hickory brooms and scrub-brushes, by the sale of which they assisted themselves to bread and clothing. But such a sight is now rarely seen. Excepting here and there an individual, who, by his complexion and straight black hair, gives some evidence of aboriginal descent, the remains of all the original tribes of the island are almost exclusively confined to the two small settlements of Shinnecock and Montauk. The former consists of about thirty-five families, embracing one hundred and forty individuals, not more than one of whom can boast of pure aboriginal blood; and the other, only three families, comprehending eight or ten individuals. And the present prospect is, that in a few more years the race will be extinct, and their reserved lands will fall, for the want of a claimant, into the hands of the white man.

Besides these, there are a few remnants similarly amalgamated with African blood, at Poosepatuck, near Moriches, in the south part of the town of Brookhaven. If others exist, they consist only of single families scattered in different parts of the island.

In regard to the arts of life, the Long Island Indians had made little or no progress beyond their brethren on the main. They were, indeed, among the principal manufacturers of

*wampum*, which was the circulating medium of the country, besides being used for ornamental purposes; and that made by the natives of the island was deemed the most beautiful and valuable. This, it is evident, was the most delicate and difficult art practised among them. To reduce fragments of sea-shells to the size and exterior form of little beads, though a long and tedious process, might be readily done. But then, without an iron-tool, of any description, to perforate each one, so as to be capable of being strung, appears to us perfectly impracticable. How this was accomplished seems never to have been handed down, as it was laid aside very soon after the white settlers came in. In all payments for land, they required, among other articles, a certain number of "*muxes*," which were small *brad-awls*, that they then used in the manufacture of *wampum*.

They also manufactured a species of earthern ware, for domestic purposes; also matting of reeds and rushes, moccasins, baskets and wooden bowls. But their greatest labour and skill were applied to the manufacture of the implements of war, and the tools necessary to their production. Their stone axes were among their most difficult and curious productions, of which specimens still exist. Their arrow-heads, formed out of the flint-stone, and chipped down to a sharp point, with a shank and neck to be attached to the shaft, appear to have been incapable of construction without metallic tools, of which they had none. Their bows and bow-strings of more easy contrivance, were made with singular judgment and taste. But their greatest works of art were their sea-craft. Their canoes were severally formed from trees, cut down with stone axes, and excavated by the alternate use of fire and their rude tools. It is said that some of their canoes were capable of carrying eighty persons; and that, in these, they made voyages as far as New-York and Boston. As in other parts of the country, the women not only managed the affairs of the *wigwam*, but performed the labours of the field, with no aid from the other sex except that of the old men and children.

In regard to their religion, the Long Island Indians were *polytheists* and *idolaters*. Besides the good and the evil spirit, to each of which they seemed to ascribe supreme power, they had a god for each of the four corners of the earth, the four seasons of the year, and others of the elements of nature, the productions of the earth, the vicissitudes of day and night, besides a number of domestic deities. The good deity they

called *Cauhluntoowut*, and the evil spirit was named *Mutcheshesumetook*; to both of which they paid homage and offered sacrifices. They had small idols or images which, they supposed, were acquainted with the will of the gods, and made it known to the *pawwaws*, or priests. These possessed unbounded influence, from their supposed intercourse with the gods and knowledge of their will. Their religious festivals were attended with the most violent gesticulations and horrible yells, as well as other disorders. They firmly believed in a future state of existence, in a far distant country to the west, where the *brave* and *good* would enjoy themselves eternally in singing, feasting, hunting and dancing; while the *coward* and *traitor*, the *thief* and *liar*, would be eternally condemned to servile labour, so much despised by the Indian; which, in its results, should be attended with endless disappointment. The dead were buried in all their personal attire; and if warriors, in their arms. The body was placed in a sitting posture, and after being covered up, a bowl of *seaump* (pounded corn) was placed on the grave to support the occupant on his imagined journey. The period of mourning continued a full year, the close of which was celebrated with a feast, accompanied with dancing, that continued from the setting to the rising of the sun. It was a peculiar custom of this singular people, never to mention the names of their departed friends, after their remains were deposited in tombs; and it was regarded as an insult if repeated by others. Every *wigwam* in which death occurred was immediately demolished, and a new one, if needed, erected in its stead.

Although the recital of the measures adopted for the christian instruction of the Indians, and the success which attended them, properly belongs to a subsequent part of this work; it will, for the sake of completing the history of this interesting people, be combined with the present article.

At a very early period after the first settlements on the island were formed, this benevolent work was undertaken. In 1653, the Rev. Mr. Leverich, who was one of the first purchasers of Oysterbay, and had been studying the Indian language in Massachusetts, was employed by the "Society for propagating the gospel in New England" as a teacher of the natives on the island. In this employment he spent five years. How much of his time was devoted to the Indians, or how extensively his services were rendered, there are no means of ascertaining.

After the settlement of East Hampton, the Rev. Mr. James,

the first minister of that town, moved with compassion for the ignorance and moral darkness of the Indians, commenced the study of their language, with the design of instructing them in the way of life and salvation. It appears that he was employed by the same Society about the year 1660, but how long he continued in the work, cannot be determined. His exertions were principally, if not exclusively, bestowed upon the Montauk tribe.

There were probably other individuals, in different parts of the island, who devoted more or less time to their religious instruction. But it is lamentable to record the fact, that for about 100 years, these benevolent exertions appear to have been made in vain. The Indians, almost with one consent, adhered to the religious opinions and the senseless rites of their ancestors; and exhibited no inclination to receive the blessed gospel. It seems probable, that after the experiment of a few years had been made, the work was abandoned, as altogether hopeless.

This state of things remained until towards the middle of the 18th century. In 1741, the New York Committee of the Society already named, engaged Mr. *Azariah Horton*, (a native of Southold) as a missionary, to be exclusively employed in the instruction of the Long Island Indians; and for this purpose, he was ordained to the work of the gospel ministry, in that year, by the Presbytery of New York.

Although human instrumentality, at all times and under all circumstances, is dependent, for its efficacy, on the divine blessing, it will not be out of place to remark, that both the character of the missionary, and the time of his appointment, were peculiarly favourable to the results that were realized. Though the good man has long since gone down to the grave, and no memoir or extended biographical sketch of his life perpetuates his memory, and no memorial remains but the simple and concise record of his daily labours, and some of their obvious results, he was manifestly a humble, laborious, and self-denying servant of the cross. His charge extended along the whole southern shore of the island, for more than 100 miles, upon which the remnants of these once numerous tribes, at that time reduced to "400, old and young," were scattered. And here, you trace him, four or five times a year, from Montauk to Rockaway, the two extreme points, back and forth, subsisting upon Indian fare—sleeping in their frail wigwams—teaching them to read the word of God, and almost daily preaching to them the gospel of Christ.

The time of his appointment was that notable period, at which it had pleased the King of Zion, to bestow such a copious and extensive effusion of his Spirit, on the American churches. And while thousands, in every part of the land, were raising the anxious enquiry, "What must we do to be saved?" He, who is "no respecter of persons," saw fit to send his devoted servant, to these benighted savages, with the same message of salvation, and accompanied it with "the dispensation of the same Spirit." And while the sceptic is always ready to raise the cry of fanaticism and priestcraft, against the work of God, in the conversion of souls, the devout christian, and even the candid rationalist, can scarcely fail to acknowledge the general awakening of that day, notwithstanding the human infirmities, with which it was, in some cases, disfigured, as a supernatural operation, when he sees these ignorant and degraded savages, who for 100 years had strenuously rejected a proffered gospel, now melted down, and brought to bow with contrite hearts to the message of grace. And let it be particularly noticed, that these effects were produced, not by the powerful appeals of an eloquent preacher, addressed to the passions and sympathies of his hearers, but often by the slow communication of divine truth, through the imperfect medium of a dull interpreter. And besides this, these astonishing results were realized, not on a few special occasions, and in one or two populous neighbourhoods, but, during several successive years, and throughout the length of the island.

A few extracts only can be given from the journal of this indefatigable missionary, to illustrate these remarks.

"Rockaway, June 6th, 1742; preached. My hearers attended with seriousness, and appeared somewhat thoughtful.

"Islip, June 8th; preached. Two awakened to a considerable sense of their sinful dangerous condition; others concerned before, brought under fresh and strong impressions of their guilty state, of their need of Christ, and to earnest inquiries after an interest in him, and, in general, they are very devout and attentive.

"Moriches, June 13th; preached. Two Indians awakened, and several others under distressing concern of mind, &c. Most of these are endeavouring to learn to read.

"Shinnecock, June 15th. Preached; and surely the Lord was in this place; his power made known, in bringing some that were concerned before, under distressing apprehensions of the wrath of God, of their need of Christ and his salvation, and in refreshing some that were hopefully his own children, by the refreshing influences of his blessed Spirit.

"——— June 16th. Spent the forenoon in conversing with the Indians. P. M. preached. Many were under distressing concern, filled with anxiety of mind, and inquired, 'What they must do to be saved.' Some were abundantly refreshed with joy and comfort in the Holy Ghost.

O what adoring thoughts of free grace and redeeming love! O what wonder did they express at Christ's stooping to them, poor undeserving creatures! The Lord was with us of a truth.

"——— June 18th. Arrived at Montauk. The Indians gladly received me. Many among them are now sick.

"June 19th. Spent most of the day in visiting, from wigwam to wigwam, both the sick and well.

"June 20th, preached, &c.

"June 23d. Spent most of the day in visiting. Conversed with an Indian and three squaws, who, by the accounts they gave, and their conduct and conversation consequent thereupon, are hopefully converted. And these conversions were wrought, according to their accounts, while I was upon my journey to the western Indians upon Long Island.

"July 5th. This day conversed with an Indian girl, by an interpreter, and I hope she has had a saving change wrought in her heart. This, while I was gone westward.

"July 8th. Expounded: and at this exercise an Indian, (who was hopefully converted while I was westward) owned the covenant and was baptized, together with four of his children.

"July 15th. Preached. Former concern continued. Two squaws owned the covenant, and were baptized. These were hopefully converted last October.

"Shinnecock, July 22nd. This evening, gave my dear people some cautions and warnings against some irregularities, that abound in our land at this day; and by which their best interest has been much endangered. After this, preached. Some had their distress renewed and increased. Others appeared to be sweetly composed, and to find, by fresh experience, the ways of religion to be ways of pleasantness, and her paths peace.

"Moriches, Aug. 15th. Preached. Some were deeply distressed. Some that attended came 12 miles, and others 20, on purpose to hear the word preached.

"Montauk, Aug. 22. Preached. This day the power of the Lord was evidently displayed in strengthening the convictions of some, and heightening the joy of others. It may be noted, that seven squaws came hither from Shinnecock, on purpose to attend public worship, and that one of the number was hopefully converted in the time of service, and another in the evening.

"Shinnecock, Sept. 10th. Visited and preached. The outpourings of the Spirit still evident and conspicuous among my dear people, &c.

"Islip, October 6th. Spent the evening in giving instructions and cautions to some of my Indian people gathered together for that purpose. They were greedy to hear, and very thankful to me for my instructions. It may be noted, these Indians have frequently gone (since I left them last summer) 16 miles to attend public worship.

"Rockaway, Oct. 10th. Preached. The Indians attended with seriousness, and some appeared to be under some awakenings about their eternal safety.

"Islip, Oct. 24th. Preached. Some deeply concerned.

"Mastick, Oct. 29th. Preached. They appeared serious and thoughtful.

"Moriches, Oct. 31. Preached. Some deeply concerned.

"Montauk, Nov. 11th. Conversed with an old Indian, who appears to have found the Lord Jesus by faith. This, while I was gone westward.

"Quaog, Dec. 19. Preached. They seriously attended, and some considerable movings accompanied the exercises of the day.

"Moriches, Dec. 20th. In the evening preached. Some few were led to commend the dear Redeemer, from a view of his special love to their souls, and to acknowledge their own meanness and unworthiness. Some were deeply distressed, &c. At this exercise one squaw hopefully converted.

"Quaog, Dec. 24. Visited. In the evening preached, attended with encouraging appearances. It may be noted, that 9 or 10 Indians came to the meeting 12 miles, in a wet, stormy time.

"——, Dec. 26th. Preached. Some favoured with lively views of the glory of Christ, and their mouths filled with praises to him. Others deeply distressed.

"Montauk, Jan. 2, 1742–3. Preached. Many of God's children favoured with almost overcoming discoveries of divine love, which raised their affections on high, and filled their souls with holy transport and sweet nourishment, and made them with pleasure speak forth the praises of their dear Redeemer; and these discoveries were attended with a deep and abasing sense of their own unworthiness; and led them to pity their poor Christless friends.

"Shinnecock, Jan. 30th. Visited.

"Quaog, Jan. 23rd. Preached. Some were, as I trust, refreshed from on high, and their mouths filled with praises to the blessed and glorious Jesus. Some others were deeply distressed in mind, and brought to inquire with solicitude after an interest in the Lord Jesus Christ.

"Montauk, Feb. 5th. Conversed with one squaw, and I can't but hope she has received a saving change, and that, a few days ago.

"Moriches, March 2nd. Preached. They attended with seriousness, and appeared forward to receive instruction.

"Islip, March 6th. Some considerably affected with a sense of their undone estate.

"Rockaway, April 14th. Preached. Some few appeared somewhat attentive and thoughtful.

"Islip, April 17th. Preached. Some were made sensible of their sins in some measure, &c.

"Shinnecock, April 20th. Returned to the Indians there, and they appeared much rejoiced, &c.

Montauk, April 24th. Preached. Some were enlivened and refreshed, &c.

"Rockaway, May 8th. Preached. There was a forwardness in some to receive instruction. I cannot well omit observing, the great necessity of one to instruct, caution, and exhort them in a more steady and uninterrupted method than I possibly can, seeing they, with the Indians of many other places upon Long Island, live at so great a distance from each other, it being at least 100 miles from the two extremes.

"Smithfield, May 18th. After a long and tedious journey arrived at Smithfield upon Delaware, &c.

"Moriches, June 2nd. Preached. Some were distressed under a sense of sin. The Indians hereabouts are much reformed, and very ready to receive instruction.

"Shinnecock, Sept. 8th. This day was observed as a day of public thanksgiving. The exercise was attended with seriousness and decency. A beautiful sight to behold, those gathered together to worship and bless God, who before gospel light shone upon them, were wont to meet to sing and dance, carouse and give loose to vain mirth and jollity.

"Quaog, Dec. 10th. This morning, I had the pleasure to hear three In-

dian children repeat a considerable part of the Assembly's catechism, and to hear each of them spell in the Psalter, and the two eldest repeat the two first of David's psalms. Their mother can read well, and is painful, after her capacity, in giving instructions to her children. (This woman was afterwards employed as a school-teacher at Montauk.)

"Dec. 13th. After divine service, I told my people the news I had received from Scotland, viz., of my continuance among the Long Island Indians. They universally manifested what great joy and satisfaction it was to them, and they explicitly declared their thanks to the great God, for his kind Providence herein.

"Montauk, Dec. 25th. Preached. Some of the children of God brought to a deeper acquaintance of their own hearts, and made to mourn bitterly under a sense of their indwelling corruptions. Towards evening, instructed 4 or 5 squaws, who came to visit me, about the great business of salvation.

"Quaog, Jan. 8th, 1743–4. Preached. Some had their concern revived and increased. The exercises of this day were attended with much of the divine power.

"Moriches, Jan. 23. Preached in the evening. Visibly attended with divine power. A great part of my hearers this evening came from Quaog, which is 12 miles, and the Indians of this place go frequently there to meeting.

"Montauk, Jan. 29. Preached. Some few refreshed.

"Quaog, Feb. 5. Preached. Some distressed; others sweetly refreshed."

In making these extracts, the object has not been to furnish a few isolated passages of the most remarkable character, but to exhibit several deeply interesting facts connected with the work of grace, among this ignorant and benighted race; such as the following.

1. The incessant and extended labours of this devoted and self-denying servant of the cross. He appears to have been untiring in his efforts for the salvation of perishing souls. While the principal settlements of the Indians were at Montauk and Shinnecock, and therefore most of his time was spent there, still we find him travelling, several times a year, from one end of the island to the other, to proclaim the message of salvation. And then, the extreme caution with which he expresses his hopes of the favorable appearances among them, warrants the highest confidence in the truth of his statements.

2. While the work of grace was manifestly wrought by the instrumentality of divine truth, communicated in preaching and conversation, these hopeful conversions, in numerous instances, did not take place under the excitement of public meetings, but even in the absence of the missionary to other parts of his charge; plainly showing that it was the work of God and not of man.

3. The long continuance of this blessed work furnishes

another evidence of its genuineness. It was not the hot-bed production of a few days or weeks, originating in special efforts to produce a public excitement, and then subsiding into a death-like coldness, as soon as those exercises were suspended. But it commenced and was continued for months and even years, by the occasional labours of a single missionary, travelling back and forth, over a region more than one hundred miles in extent. And yet, in every part of this vast field, the same moral phenomena were exhibited, to a greater or less extent, throughout this protracted season of mercy. And when we take into consideration the numerous disadvantages under which these labours were performed, it seems that infidelity itself, if associated with a small degree of candour, must be constrained to acknowledge, that such results could not be ascribed to mere human ingenuity or efficiency.

Mr. Horton remained in the service of the L. I. Indians, eleven years. During the first three years, which his printed journal covers, he appears to have confined himself constantly to his field of labour. In May, 1742, he attended the Synod in Philadelphia, and in the year following, he spent a fortnight in visiting the Indians on the Delaware river, for the purpose of preparing the way for the establishment of a mission among them. With these short intervals, not of relaxation, but of a mere change of labour, he pursued his solitary work, uncheered by the presence of a single fellow-labourer, except that in February 1742, David Brainard, who was then preparing to set out on a similar embassy of mercy, paid him a short visit, and preached a single discourse to his 'poor dear people.' In 1752, Mr. Horton, from what cause is not known, left the island, and was settled, that same year, at South Hanover or Bottle hill, N. J., a settlement that had been formed in part by L. I. people. Here a church had been recently formed, of which Mr. H. was the first pastor. Here he spent his days and laid his bones. His tomb-stone bears the following simple inscription:—

"In memory of the Rev. Azariah Horton, for 25 years pastor of this church. Died March 27th, 1777, aged 62 years."

Mr. H. was evidently a very respectable minister in his day. He was one of the most constant attendants on the judicatories of the church—was seldom absent from the meetings of the Synod, and was frequently appointed on its commission. And yet his memory has well nigh passed away. It is still true, that "the righteous perish, and no man layeth

it to heart," even while men of far less excellence and usefulness, obtain a temporary renown, by a splendid monument, or a flattering memoir. But the name of *Azariah Horton*, though little else of the good man remains, is worthy to live in the history of Indian missions, and should never perish from the annals of Long Island.

In 1753, which was the year immediately after Mr. Horton left the Island, *Sampson Occum* was sent as a teacher to the Indians. He was a native of the Mohegan tribe in Connecticut, the remnants of which still exist on the west side of the Thames, between New London and Norwich. He was born in 1723, and was hopefully converted in 1741, being then in his 18th year. Having a strong desire to qualify himself for usefulness, he sought, and in December, 1743, obtained admission into the school of the Rev. Eleazar Wheelock, of Lebanon. Here he remained four or five years. His docility and progress were such as not only to give great satisfaction to his instructer, but are supposed to have suggested and encouraged the establishment of "Moor's Charity School," which Mr. Wheelock soon afterwards founded, for the special instruction of the natives, and, in which Brandt and others were subsequently educated. This school, it is well known became the basis of Dartmouth College in New Hampshire. This, therefore, may be regarded as one of those events, which are frequently developed in the scheme of Providence, in which great results flow apparently from the most insignificant causes.

When Occum was first sent to Long Island, it was simply in the capacity of a teacher: and he devoted himself, with great assiduity, to the instruction of both children and adults. But being afterwards licensed by the Windham Association, he became a stated preacher of the gospel among them. On the 30th of Aug. 1759, he was ordained by the Presbytery of Suffolk, and though he was afterwards variously employed in New England and elsewhere, he retained his connexion with the Presbyterian church, to the day of his death.

In 1765, Occum was sent by Mr. Wheelock, in company with the Rev. Mr. Whitaker, of Norwich, to England to procure funds for "Moor's Charity School." He was the first Indian preacher that ever appeared in Great Britain, and naturally awakened great curiosity, and excited much attention; not only in the country towns, but even at the capital. He travelled through England into Scotland; and from Feb. 16th, 1766, to July 22nd, 1767, he preached between 3 and 400

times. The houses in which he officiated were thronged, and he preached to great acceptance.

He was eminently successful in regard to the object of his mission. In England he collected about £7,000 ($33,000,) and in Scotland between 2 and £3,000; (more than $40,000 in all,) which was invested in British funds, for the benevolent object in view. The king himself subscribed £200, and Lord Dartmouth, 50 guineas.

But the object of his mission seems to have met with little favour from the dignitaries of the established church. The following is an extract from a letter which he wrote, after his return home :—

"Now I am in my own country, I may freely inform you of what I honestly and soberly think of the bishops, lord-bishops, and arch bishops of England. In my view, they don't look like gospel bishops, or ministers of Christ—I can't find them in the bible. I think they a good deal resemble the anti-christian popes. I find the gospel bishops resemble, in some good measure, their good Master, and they follow him in the example he has left them. They discover meekness and humility; are gentle and kind unto all men—ready to do good unto all—they are compassionate and merciful unto the miserable, and charitable to the poor.—But I did not find the bishops of England so. Upon my word, if I never spoke the truth before, I do now. I waited on a number of bishops and represented to them the miserable and wretched situation of the poor Indians, who are perishing for lack of spiritual knowledge, and begged their assistance in evangelizing these poor heathen. But, if you can believe me, they never gave us *one single brass farthing*. It seems to me that they are very indifferent whether the poor Indians go to heaven or hell. I can't help my thoughts, and I am apt to think, that they don't want the Indians to go to heaven with them. But I hope, by the grace of God that some of them (the Indians,) will reach heaven; and I believe they will be as welcome there as the bishops."

In 1786 Occum removed with a number of the N. E. indians, and a few from Long Island, to the Brothertown tract, in Oneida county, where he spent the remainder of his days. In 1790, he was set off from the presbytery of Suffolk, with others, to constitute the presbytery of Albany. He died suddenly July 14th, 1792, in the 69th year of his age.

The following account of his departure was prepared from the recital of his wife.

"For some time he had a presentiment that his death was near. As he accustomed himself, in his earlier life, to the manufacture of pails and cooper-ware, he still devoted what strength he had, when leisure permitted, to the same employment. One day he observed to his wife, that he must finish a churn soon, that he had commenced, or he might not live to do it. He went out to his work, a little distance from the house, finished the churn, and started to return. His wife observed him crossing a run of water near the house, upon a pole; looking towards him again, a few moments after, she saw that he had fallen; and going to him she found him dead." His funeral was attended by more than 300 Indians, who lamented him as a father. The Rev. Mr. Kirkland preached on the occasion.

Occum was in many respects a remarkable man. "He was judged to be well accomplished and peculiarly turned to teach and edify his savage brethren. Nor was he neglected by the polished inhabitants of the capital towns. Though for many years, he was without polite conversation, and destitute of a library, yet he preached to good acceptance in New York, Boston, and other populous places. By the best judges he was said to be an excellent preacher in his own language; and his influence among the Indians was for a long time great." About the time of his leaving Montauk, Dr. Buel gives the following account of him: "As a preacher of the gospel, he seems always to have in view the end of the ministry, the glory of God and the salvation of men. His manner of expression when he preaches to the Indians is vastly more natural, free, clear and eloquent, quick and powerful, than when he preaches to others. He is the glory of the Indian nation." Dr. Dwight says, "I heard Mr. Occum twice. His discourses, though not proofs of superior talents, were decent, and his utterance in some degree, eloquent. There is satisfactory evidence that he was a man of piety."

Occum was no contemptible poet, though most of his metrical productions have suffered those mutilations and emendations, which the superior wisdom and elastic consciences of the present age, have felt fully authorized to make, in the works of greater men than Occum, both living and dead. But waving the morality of this question, it may be remarked that if the present enlightened age can produce better poetry, especially lyric poetry, than has ever been written before, there is perfect liberty for every one to try his hand. But it does not seem to be exactly right, to mutilate and still pub-

lish under their names, the poetry of men who are in their graves, and therefore have not the opportunity to repudiate words and sentiments and rhymes that they never perpetrated. Especially is this to be regretted in the case that has occasioned these remarks. Every reader wishes to see such a man as Occum, just as he was, and his works just as he left them; and this is absolutely necessary to a correct estimate of his abilities.

As fair a specimen of Occum's lyrick poetry as the reader can be referred to, is that hymn, which is to be found in many collections, beginning "*Awak'd by Sinai's awful sound.*" The following scrap, written at a later period, though possessing less poetic merit, has probably undergone fewer emendations, and while it breathes the same pious spirit, is not unworthy of preservation.

"Give all your time to God
In prayer and praise,
Your thoughts from vanity
To heaven raise.

"Our work, so great, requires
Our few short years;
Neglected—Heav'n is changed
To groans and tears.

"Except we cultivate
What God has giv'n,
We shall repent too late
And miss of heaven."

The writer is not aware that Occum ever committed any of his sermons to the press, except a discourse on Rom. vi. 23, which he preached at the execution of Moses Paul, an Indian, at Newhaven, Conn., September 2d, 1772, for murder. There are many parts of this sermon which do equal honour to the head and heart of the preacher; and it would be well, if all who undertake to teach men the way to heaven, were as explicit and correct in their directions. In applying his subject to the wretched convict, he uses the following language.

"This is a call—a gracious call to you, poor Moses, under your present burdens and distresses. Christ alone has a right to call sinners to himself. It would be presumption for a mighty angel to call sinners in this manner; and were it possible for you to apply to all God's creatures, they would, with one voice, tell you, that it was not in them, to help you. Go to all the *means* of grace, they would prove miserable helps without Christ himself. Yea, apply to all the ministers of the gospel; they would all say, that it was not in them, but that they were only indexes, as it were,

to point out to you the Lord Jesus Christ, the only Saviour of sinners. Go to all the angels of heaven they would do the same. Yea, go to God the Father himself; without Christ, he could not help you: to speak after the manner of men, he would also point you to the Lord Jesus Christ, and say, "*This is my beloved son, in whom I am well pleased.*" Thus you see, poor Moses, there is none in heaven, or on the earth, that can help you, but Christ—he alone has power to save and to give life."

This is but a small portion of his pointed address to the criminal. He afterwards brings into view the vicarious sufferings of Christ, and urges the poor man to rely on his infinite merits—exhibiting, in the whole, the clearest views of the gospel plan of salvation, and the most ardent love for perishing souls.

But it must not be concealed that Occum was in several instances, overtaken with the besetting sin of the poor Indians, by which his christian and ministerial character was greatly dishonoured, or to use his own penitential language to the Presbytery of Suffolk in a letter dated June 9th, 1664, in which he acknowledges himself "to have been shamefully overtaken with strong drink, by which I have greatly wounded the cause of God, blemished the pure religion of Jesus Christ, blackened my own character, and hurt my own soul." But he finally obtained the victory over himself, and lived and died, as was believed, a truly good man.

The results of his labours with the Long Island Indians, during 6 years, are thus expressed in his own words. "Many of them can read, write, and cypher well, but they are not so zealous in religion now, as they were some years ago."

From the time that Occum left the island, for about 20 years, the writer has been unable to discover any special labours bestowed on the Indians, except those of one of their own number, by the name of *Peter John*, who was "for many years, a faithful and successful preacher of the gospel, among the native Indians of the island." He was of the Shinnecock tribe, and was born at the Hay ground, in the parish of Bridghampton, somewhere about the years 1712-15. He was hopefully converted, in the great awakening of 1741–4, under the preaching of the Rev. Mr. Davenport. By what ecclesiastical authority he was commissioned is not known, though it is supposed, that he was ordained by the separatists of Connecticut. He afterwards took up his residence at St. George's Manor, where he owned property, on which one of his descendants still lives. "Though not learned and eloquent, yet by his zeal, piety and perseverance, he gathered small churches at

Wading River, Poosepatuck and Islip," to which, with that of Canoe Place, he ministered, till after his grandson and successor was brought into the ministry. He lived to the advanced age of 88, and died near the commencement of the present century, though the precise date has not been ascertained. His remains lie buried at Poosepatuck.

The Rev. *Paul Cuffee* "was the second of seven sons of Peter Cuffee, a native Indian of the Shinnecock tribe," and grandson, on his mother's side, of the Rev. Peter John. He was born in the town of Brookhaven, March 4th, 1757. His mother was said to be "an eminently pious woman; for many years a member of the native Indian church at Wading River." She being of African descent, Paul was of course not of pure aboriginal blood. At an early age, he was indentured as a servant to Major Frederick Hudson, at Wading River, with whom he laboured, principally on the farm, until the age of 21 years. "During his minority he is said to have been exceedingly thoughtless, and much addicted to the pleasures of the revel and the midnight dance. Possessing a great degree of *Indian cunning*, with a bright and lively imagination, and being distinguished by his native powers of mimickry, he was selected as the favourite leader of a thoughtless band."

But though thus eagerly bent on his career of folly, the Lord had marked him as "a chosen vessel, to bear his name before the gentiles"—the remnants of his own once pagan tribes. During a season of religious awakening, in the year 1778–9, being the last year of his minority, his attention was called up to the great concern of salvation. His convictions were deep and pungent, and finally became "so intense and overwhelming, that like Saul of Tarsus, he fell to the ground, and for a time his entire physical strength was prostrated. But he soon obtained a delightful relief, in an entire surrender of his heart to the Lord Jesus, and an unreserved consecration to his service."

From the first moment of his deliverance from the load of conscious guilt, he appears to have been inspired with an ardent desire to labour, for the advancement of the divine glory, and the salvation of his fellow men. Though possessed of a very limited education, he early commenced preaching; upon what authority—whether by the approbation of the church at Wading River, of which he had been admitted as a member, or by a license of a higher ecclesiastical body, is not known. "Soon after completing his term of service, he removed from

Wading River to Moriches, where he remained about two years;" and thence, to Poosepatuck, where in 1790, he was "ordained to the work of the ministry by a council of ministers from the Connecticut Convention." He afterwards removed to Canoe place, which continued to be his residence till his death.

On the 17th of Oct. 1792, he was admitted a member of the "Strict Congregational Convention of Long Island," which had been organized, about a year before, in fellowship with the "Strict Congregational Convention of Connecticut."

In 1798, he received a commission, from the "New York Missionary Society," to labour with the remnants of the Long Island Indians, in whose employ he continued till his death, and annually received a liberal compensation. The principal field of his labour was Montauk and Canoe Place; though he occasionally visited Poosepatuck and Islip, where there were then a few scattered remnants of the native tribes.

"In the endowments of his mind, for the station he filled, nature seems to have been lavish of her gifts. His memory was retentive—his imagination lively and fruitful—his voice was musical, almost to a charm—his manner graceful, combining modesty and humility; and when the powers of his soul were a little wrought up, with the fire of divine love, his countenance would seem to shine, with more than mortal brightness. In his preaching, he dwelt much on the prominent doctrines of the gospel, and the love of a crucified Redeemer. Multitudes flocked to hear his native eloquence, and hung with intense delight, upon his lips; indeed, it is a matter of doubt, whether any minister, of that period, would have commanded a more numerous and attentive congregation. He was universally loved and respected. Churches and ministers, of other denominations, welcomed him to their pulpits, and sought an opportunity of listening to his lovely and affecting discourse."

Although the above description bears evident marks, of the partiality of friendship, and while much of the interest exhibited in such cases, is to be ascribed to gratified curiosity, the writer can testify that there is much truth in this delineation. Having enjoyed a personal acquaintance with Paul, for a few years, and had the privilege, in two or three instances, of hearing his public performances, he can bear witness that he was an interesting and affectionate preacher. Though he aimed at no elegance of diction, and frequently committed grammatical inaccuracies, these were soon lost sight of, in the

ardour of his piety, and the pathos of his appeals. But the most amiable and distinguishing trait of Paul's character, both in the pulpit and out of it, was the unaffected humility of his heart. Not only was his spirit imbued with it, but he appeared at all times, clothed therewith, as with a garment. Naturally modest, and graciously lowly in heart, he never aspired to high things, but always condescended to men of low estate; contented, nay, gratified to be the *humble* instrument of promoting the glory of God, and the salvation of his fellow men.

He died as he lived under the smiles of his Saviour. Gradually, though rapidly wasted away by the consumption, he enjoyed his reason and the light of God's countenance to the end. Having given direction about the manner and place of his interment; selected a text [2. Tim. iv. 7, 8] for his funeral discourse, and taken a fond adieu of his family and friends, exhorting them all to "make Christ their friend," he calmly fell asleep.

About one mile west of Canoe Place, on the angle formed by the junction of the north and south roads, where the Indian Church formerly stood, among the bushes and trees, which are now considerably grown up, forming a part of the unbroken forest, may be discerned a small enclosure of paling just large enough to encompass a single grave; while other depositories of the dead are scattered around. Within that enclosure, lie the mortal remains of *the last native preacher* to the Long Island Indians. A plain head stone marks the spot, and bears the following inscription:—

ERECTED

BY

THE NEW-YORK MISSIONARY SOCIETY,

In Memory of

**The Rev. PAUL CUFFEE,**

*An Indian of the Shinnecock Tribe.*

Who was employed by that Society,
for the last thirteen years of his life, on the
Eastern part of Long Island,
where he laboured with fidelity and success.

Humble, pious and indefatigable,
in testifying the gospel of the grace of God,
he finished his course with joy,
on the
7th of March, 1812,
aged 55 years and three days.

Since the death of PAUL, the Indians have been indebted for religious instruction, almost exclusively to the L. I. Convention, which has continued to exercise an oversight over them; and afford such assistance as was within their power. On the 12th of Oct. 1827, the Convention ordained the Rev. *William Benjamin*, as pastor of the church at Canoe Place; and he continues to labour there half the time. This church and that at Poosepatuck are the only ones that remain. Those formerly existing at Segatague and the Wading River are entirely extinct; and at the latter place, not a single individual of aboriginal descent is to be found.

The following summary embraces all the remnants of this interesting people, in their present mingled state.

| | | | |
|---|---|---|---|
| Montauk, | 3 families, | consisting of | 8 or 9 individuals. |
| Shinnecock, | 30 " | " | 140 " |
| Poosepatuck, | 6 " | " | 30 |

Before concluding this sketch, it is proper to notice a religious *anniversary* under the name of the "*June Meeting*," which has long been maintained by this interesting people, and is kept up to the present time. Its origin is not exactly known, but its design is entirely of a social and religious nature. It is a holy convocation of all the remnants of the tribes, and the coloured people connected with them, on the *first* or *second* sabbath in June, for the purpose of religious worship. In former days, a delegation from New England was usually present; but of late years, it has been confined to the residents of the Island. The place of meeting is Poosepatuck, as being the most central; though this little church is now reduced to a mere remnant. The whole day is spent in the exercises of religious worship, in connexion with which, the Lord's Supper is celebrated; and could the assemblage be confined exclusively to those for whose benefit it was instituted, or even those who take delight in God's worship, it would still be a pleasant and profitable occasion. But it has, of late years, become the resort of hundreds of giddy and thoughtless youth of both sexes, who assemble from all parts of the island, within 20 or 30 miles, for the mere purpose of diversion and dissipation; making it a scene of tumult and confusion; while others of the white population, to their burning disgrace, from the mere lust of filthy lucre, embrace the occasion as an opportunity for merchandize and worldly gain. The whole country, for miles around, exhibits all the confusion of a general training; and the holy sabbath, from morning to night, is polluted with the most bare faced profanations.

These facts are stated, not on the ground of vague rumour, but from the evidence of sense at the last anniversary. And it will be observed, that the disgrace of these unhallowed proceedings, belongs exclusively to the *white* population. The conduct of the coloured people is marked with singular propriety and circumspection. Those who come from a distance, perform their journey on the preceding day, and return home in the succeeding week. Thus they enjoy the privilege of social intercourse with friends and relatives, besides securing the rest and quiet of the holy sabbath. And but for the annoyance of those who take no interest in the religious exercises of the meeting, it would be both a pleasant and profitable season to their souls.

In review of all the labours bestowed upon this interesting people, during the last hundred years, it is obvious to remark, that a goodly number of them have doubtless become the humble followers of the meek and lowly Jesus. And even now, among their scanty remnants, there is a precious seed, who love and serve the Lord. At the same time it must be confessed, that no radical change has been produced on the habits and character of the mass. It is remarked by the Chronicler of Easthampton, that "From their teachers some of them learned to read and write, but their progress in knowledge neither meliorated their condition, nor diverted them of their natural improvidence. Their thirst for the liquid fire of the white man continued, with few exceptions, as ardent; and the domestic comforts of the hearth were but little enhanced, beyond the savage state; notwithstanding all the advantages of intercourse, with a moral and religious people, disposed to treat them with sobriety and kindness." And it may be added, that by mingling with the African race, whose condition in this country is even more depressed than their own, they have degraded instead of elevating their condition, in the eyes of the community, and stamped an infrangible seal upon their condition. In the course of a few more generations, if they shall have any survivers, all the characteristics of their aboriginal ancestry will be swallowed up and lost, in the predominant features of a less noble, but equally injured and despised race.

And here, the writer regrets the necessity of recording a fact, by no means honourable to the inhabitants of the towns, in which these aboriginal remnants are located. For many years past, there has been a growing jealousy, of their claim to the lands reserved by their ancestors; and an evident desire to see it extinguished. And it is common to hear the

assertion, that " these mongrel people have no more right to these lands, than the natives of Africa." It must indeed be confessed, that if the Indian title was based on entire purity of Aboriginal blood, it is already extinct, for the want of a claimant. But it is presumed, that no such condition can be found in any instrument of reservation. The circumstance, therefore, that the Indians have seen fit to ally themselves in marriage, with those of a *darker hue*, can furnish no just excuse for disfranchising and disinheriting their legitimate posterity. It is therefore to be most earnestly hoped, that the descendants of men, who could boast, that they never wrongfully took a foot of land from the Indians, will not dishonour their ancestors, by unjustly depriving the small remnants of the natives of their lawful inheritance.

The following graphic, but gloomy description of the present state of the peninsula of Montauk, by the same writer, who has been frequently quoted on this topic, will form an appropriate close of this imperfect sketch of Aboriginal history.

" The place is almost one extended region of solitude. Over its elevated surface, the eye seldom rests upon other than natural objects. The large forest, which once covered its face, has fallen before the axe of the husbandman, and the winds of heaven: and the vision has no interruption, over the greater part of the land, to an illimitable expanse of ocean. The extensive swamps, where the warrior waited in ambush the passing of his foe, have most of them become dry, and free of wood. The grounds, where often the battle raged, in the strife for life and victory, are noted only by the many arrow-heads, which the tread of animals and the crumbling of the soil expose to view. The lofty and symmetrical stature of the red man no longer crowns the cliffs and headlands of the shore; but over the summits, the sea-bird and the eagle may still be seen hovering in the air, or soaring aloft, in beautiful gyrations. All the magnificent features of nature still present, to the visiter, the same sublime and majestic appearance, which they presented to former successive generations; but the red man sleeps in his grave. The band of sparkling foam, produced by the waves of the ocean, rolling and dashing on the shore in endless succession, still embraces the land; but he, who whilom watched the pulsations of the mighty deep, is no longer there. On the bold headland of Wamponomon, where, in the clear dark night, the signal fire was kindled, to give notice to the friendly tribes, on the opposite shore, of the approach of some mutual foe, or of readiness to proceed upon some enterprise of danger or revenge, the centinel no longer holds his midnight vigil. The calm moon, whose bright and soft light was reflected from the undulating surface of the gently rising wave, where the canoe was launched upon its bosom for distant adventure, still sheds its monthly brightness upon the troubled sea, but it no longer guides the bark of the red man. The agitations and tumults, that gave activity and excitement to savage life, and filled the forest with the echoes of the war-hoop, are buried in the grave of the warrior; and the almost painful stillness of the region is disturbed, only, by the everlasting murmur of the ocean."

## SECTION XI.

## STATISTICAL TABLES.

### I. *Population at different periods.*

| A. D. | 1731 | 1771 | 1786 | 1790 | 1800 | 1810 | 1820 | 1830 | 1840 | 1845 |
|---|---|---|---|---|---|---|---|---|---|---|
| King's, | 2,150 | 3,623 | 3,98[illegible] | 4,495 | 5,740 | 8,303 | 11,187 | 20,535 | 47,613 | 68,691 |
| Queen's, | 7,895 | 10,980 | 13,08[illegible] | 16,014 | 16,933 | 19,336 | 20,519 | 22,400 | 30,324 | 31,849 |
| Suffolk, | 7,675 | 13,128 | 13,79[illegible] | 16,440 | 19,444 | 21,113 | 24,272 | 26,730 | 32,469 | 34,579 |
| *Total*, | 17,820 | 27,731 | 30,86[illegible] | 36,949 | 42,167 | 48,752 | 55,986 | 69,775 | 110,406 | 135,119 |

Note 1. It appears from the preceding table that the aggregate population of the island has been nearly doubled in the last period of 15 years. But the principal increase has been in the county of King's, which, chiefly by the rapid growth of the city of Brooklyn, has more than tripled its population in the same time.

2. The present population of the island exceeds that of 3 several States of the Federal Union. In 1840, the entire population of Rhode Island was 108,830;—Delaware, 78,085;—and Arkansas, 97,574.

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### II. *Classification by the Census of* 1840, *according to occupation, &c.*

| | In Agriculture. | Commerce | Manufactures and Trades. | Navigation | Learned Profession | Scholars between 5 and 15 | No. of dea and dumb | Insane and idiots. | Blind. |
|---|---|---|---|---|---|---|---|---|---|
| King's, | 3,234 | 1,770 | 6,160 | 1,443 | 375 | 9,782 | 19 | 36 | 18 |
| Queen's, | 6,138 | 263 | 1,612 | 202 | 113 | 7,350 | 7 | 35 | 11 |
| Suffolk, | 7,959 | 376 | 1,727 | 1,736 | 208 | 7,724 | 10 | 32 | 11 |
| *Total*, | 17,331 | 2,409 | 9,499 | 3,381 | 726 | 24,836 | 36 | 103 | 40 |

Note.—In the preceding table, the aggregate number, between the ages of 5 and 15, includes both the white and coloured children. But as these different classes of our population are not classified by the U. S. Census, at the same ages,

the number of coloured children who are between those ages has been ascertained by calculation, and is believed to be essentially correct.

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III. *Aggregate population of different ages, showing the proportion between the sexes, at three different periods of human life: of both the white and coloured.*

| | White Population. | | | | | | Coloured Population. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | | | Females. | | | Males. | | | Females. | | |
| | Under 30. | 30 and under 60. | Over 60. | Under 30. | 30 and under 60. | Over 60. | Under 24. | 24 and under 55. | Over 55. | Under 24. | 24 and under 55. | Over 55. |
| King's, | 15,324 | 6,069 | 524 | 16,666 | 5,470 | 714 | 641 | 624 | 103 | 673 | 681 | 121 |
| Queen's, | 9,492 | 3,613 | 720 | 8,560 | 3,614 | 816 | 977 | 668 | 110 | 936 | 685 | 133 |
| Suffolk, | 10,251 | 4,176 | 968 | 9,751 | 4,121 | 1,025 | 710 | 364 | 81 | 540 | 375 | 107 |
| *Total*, | 35,067 | 13,858 | 2,212 | 32,977 | 13,205 | 2,555 | 2,328 | 1,656 | 294 | 2,149 | 1,741 | 359 |

Note 1. The well-known law, in regard to the excess of the male sex over the female, is observable here. But it will be noticed, that while this holds good in the aggregate, it does not apply to every period of life. After the age of 60 years, the excess is on the other side. In the coloured population the change takes place at an earlier period.

2. A notable exception to the above law, will generally be found in the dense population of cities. Thus, in the above schedule, King's County contains 1,342 females more than males, *under 30 years of age*. This excess is in the city of Brooklyn, which by the Census of 1845, contains in the aggregate 2,762 females above the number of males. The same will be found in almost every city in the country.

3. By the Census of 1840, there were 15 males and 18 females on Long Island, over 90 and under 100 years, and 2 coloured females over 100.

4. The total coloured population, in 1840, was, in King's 2,843;—Queen's 3,509;—Suffolk 2,107;—total 8,529.

IV. *Comparative population of Long Island and the City of New York, the State and the United States at different periods.*

| | Population of L. Island. | City of New York. | State of New York. | United States. |
|---|---|---|---|---|
| 1678 | | 3,430 | | |
| 1686 | | 6,000 | | |
| 1697 | | 4,302 | | |
| 1731 | 17,800 | 8,628 | 50,291 | |
| 1756 | | 13,040 | | |
| 1771 | 27,731 | 21,163 | 163,338 | |
| 1786 | 30,863 | 23,614 | 238,896 | |
| 1790 | 36,949 | 33,131 | 340,130 | 3,750,000 |
| 1800 | 42,167 | 60,489 | 586,141 | 5,305,666 |
| 1810 | 48,752 | 96,373 | 959,049 | 7,230,514 |
| 1820 | 56,978 | 123,706 | 1,372,812 | 9,654,415 |
| 1830 | 69,595 | 207,021 | 1,923,522 | 12,836,426 |
| 1840 | 110,406 | 312,710 | 2,428,921 | 17,068,666 |
| 1845 | 135,119 | 366,785 | | |

Hence it appears,

1. That a little more than 100 years ago, the population of Long Island was more than double of the city of New York, and more than *one-third* of the whole province: and it is about 60 years ago, that the population of the city became equal to that of the island.

2. At the commencement of the present century, the population of the Island was to that of the State as 1 to 14. In 1840 it was as 1 to 22.

3. It seems that there was a remarkable decrease in the population of New York from 1686 to 1697.

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V. *The number of domestic animals, with some productions of their growth or labour; from the Census of* 1840.

| | Horses and Mules. | Neat cattle. | Sheep. | Swine. | lb. of Wool. | Cords of Wood. |
|---|---|---|---|---|---|---|
| King's, | 3,019 | 5,978 | 48 | 8,360 | 150 | |
| Queen's, | 6,517 | 14,181 | 26,477 | 21,518 | 43,200 | 9,787 |
| Suffolk, | 5,473 | 22,236 | 46,751 | 20,534 | 84,008 | 66,023 |
| *Total,* | 15,009 | 42,395 | 73,276 | 50,412 | 127,358 | 75,810 |

Note. The annual exportation of wood has probably nearly equalled the above amount for many years.

## VI. *Agricultural Productions.*

| | Wheat. | Rye. | Indian Corn. | Oats. | Buck-wheat. | Potatoes. | Hay. |
|---|---|---|---|---|---|---|---|
| King's, | 24,964 | 8,537 | 81,824 | 72,460 | 3,933 | 95,805 | 5,437 |
| Queen's, | 97,741 | 105,399 | 336,401 | 348,447 | 64,027 | 214,121 | 31,437 |
| Suffolk, | 105,778 | 79,023 | 355,314 | 258,218 | 42,707 | 170,236 | 42,891 |
| *Total,* | 228,483 | 192,959 | 773,539 | 679,125 | 110,667 | 480,162 | 79,765 |

Note. A few years ago Long Island did not produce sufficient bread-stuffs to supply its own population. Now there is a considerable surplus annually exported. The value of all its exports has been estimated at $200,000 annually.

## VII. *The following additional items are derived from the State Census of* 1845, *which has been recently completed.*

| Towns. | Males. | Females. | Between 5 and 16. | Coloured persons. | Churches. | Clergymen. | Attorneys. | Physicians. |
|---|---|---|---|---|---|---|---|---|
| *Suffolk County.* | | | | | | | | |
| Southold, | 2,102 | 2,089 | 1,062 | 53 | 12 | 13 | 1 | 9 |
| Riverhead, | 1,186 | 1,187 | 682 | 56 | 8 | 13 | 1 | 5 |
| Shelter Island, | 208 | 238 | 106 | 12 | 1 | 1 | 1 | 0 |
| Easthampton, | 1,106 | 1,049 | 430 | 215 | 3 | 3 | 0 | 5 |
| Southampton, | 3,922 | 3,290 | 1,769 | 451 | 13 | 12 | 4 | 11 |
| Brookhaven, | 3,741 | 3,720 | 1,976 | 474 | 18 | 19 | 2 | 8 |
| Smithtown, | 954 | 943 | 488 | 213 | 4 | 1 | 2 | 3 |
| Islip, | 1,096 | 1,002 | 584 | 167 | 2 | 3 | 0 | 1 |
| Huntington, | 3,435 | 3,311 | 1,790 | 266 | 18 | 17 | 1 | 9 |
| *Total,* | 17,750 | 16,829 | 8,827 | 1,907 | 79 | 82 | 12 | 51 |
| *Queen's County.* | | | | | | | | |
| Oysterbay, | 3,202 | 3,159 | 1,613 | 802 | 16 | 8 | 3 | 8 |
| Hempstead, | 4,192 | 4,077 | 2,135 | 368 | 14 | 6 | 3 | 7 |
| N. Hempstead, | 1,953 | 1,914 | 986 | 709 | 7 | 5 | 2 | 4 |
| Flushing, | 1,972 | 1,946 | 797 | 600 | 9 | 6 | 2 | 4 |
| Newtown, | 3,009 | 2,512 | 1,074 | 576 | 10 | 12 | 3 | 6 |
| Jamaica, | 1,913 | 1,970 | 819 | 359 | 6 | 6 | 8 | 4 |
| *Total,* | 16,241 | 15,608 | 7,424 | 3,214 | 62 | 43 | 21 | 33 |
| *King's County.* | | | | | | | | |
| Bushwick, | 954 | 903 | 383 | 43 | 2 | 2 | 1 | 0 |
| Williamsb'rgh, | 5,565 | 5,773 | 2,691 | 420 | 12 | 19 | 23 | 20 |
| Flatbush, | 1,099 | 1,126 | 536 | 299 | 5 | 8 | 5 | 5 |
| Flatlands, | 495 | 441 | 218 | 70 | 2 | 2 | 0 | 0 |
| New Utrecht, | 1,048 | 815 | 361 | 153 | 3 | 3 | 3 | 3 |
| Gravesend, | 468 | 430 | 199 | 119 | 3 | 1 | 0 | 0 |
| Brooklyn, | 28,406 | 31,168 | 16,604 | 3,030 | 45 | 50 | 97 | 96 |
| *Total,* | 38,035 | 40,656 | 20,992 | 4,134 | 72 | 85 | 129 | 124 |

## PART II.

### *Ecclesiastical History.*

The original settlers of the whole of Suffolk County, and a large portion of Queen's, were Engli h emigrants, formed into small companies, or associations, either before they left their place of previous residence, or immediately after they had established themselves in their new homes. Some of them had resided for a short time in New-England, while others had only made a stop there, to obtain information in regard to the new world. They were, however, puritans, in their religious views, and the advocates of civil as well as religious liberty. They were, without exception, dissenters from the church of England, and were actuated by the same motive that had impelled the Plymouth Pilgrims to bury themselves in a howling wilderness, where they hoped to enjoy an asylum from oppression.

From the circumstance that the English puritans were divided in sentiment, on the form of church government, some of them being in favour of strict Independency, while others preferred the model of Presbyterianism, it has been supposed, that some of the earliest churches of the island were organised on the Presbyterian basis. It is indeed true, that at a very early period of their history, the name *Presbyterian* is applied to them. But it will be observed that the term *Independent* is about as common, in application to the same churches: and neither appears to be used as the distinctive appellation of a different denomination. But the most conclusive fact on this point is, that there is no evidence of the existence of Ruling Elders, or a church session, or the formal adoption of the Presbyterian standards, in any of these churches, till after the commencement of the 18th century. And when we recollect, that, in those early days, the most of the business of those congregations was transacted in their town meetings, of which there are ample records, it is difficult to imagine, that the distinctive forms of Presbyterianism could have existed, without the recognition of any of its peculiar features, in those transactions.

It is a well established fact, that the first two churches planted on this island of the sea, were organised in New-England, and there furnished with pastors, who emigrated with them, to these solitary shores. The church at Southold was formed at New-Haven, and the church at Southampton, at Lynn, Mass. There is no reason to doubt, that these were strictly congregational or rather independent; and for the reasons already assigned, it is believed, that the most of those subsequently formed, in the course of 60 or 70 years, were organized after the New England model; from which quarter, their ministers were, for a long time, obtained.

As preliminary to the history of the different towns, and the several religious congregations therein, the writer had prepared, in as many distinct sections, an historical sketch of the rise and progress of the various denominations, that now occupy the ground. But after committing the work to the press, he has found it necessary, in order to confine it within the limits prescribed, to content himself with the following brief abstract, which will afford a comparative view of the present condition of the various ecclesiastical organizations on the island.

### I. Congregationalists.

The most of the churches bearing this name, were, for a long time, strictly independent, and their ministers without any ecclesiastical association.

The earliest organization of this kind, was the "Long Island Convention," formed Aug. 26th, 1791. This was composed exclusively of those ministers and churches, whose sympathies were with the separation that took place in New England in the great revival of 1740. The Rev. *James Davenport*, who was the minister of Southold, at the time, and whose erratic course is the matter of historical record, had a principal agency in disseminating that spirit on the island. This Convention has never been large, though it has received or ordained between 20 and 30 ministers. At the commencement of the present year, it embraced 6 ministers and 4 churches. In April last it was, by consent of the members, dissolved.

A "Long Island Association" was formed in 1836, which was dissolved after existing only 4 years.

The "Consociation of Long Island" was formed March 5th, 1840, which still exists, consisting of 5 ministers and 7 churches, and is connected with the General Association of New-York.

There are, at present 20 Congregational churches on the island, (the most of them strictly independent) containing an aggregate of 1589 communicants. These are supplied by about 15 ministers, the most of whom are only temporary supplies.

## II. Presbyterians.

The first date of Presbyterianism, in its distinctive form, on the island, is about the year 1712. The original "Presbytery of Long Island" was set off from the Presbytery of Philadelphia in 1716, and organised at Southampton April 17th, 1717. This was the first Presbytery constituted in the state of New-York. It was united May 24th, 1738, with the eastern part of Jersey, under the name of the "Presbytery of New-York."

The "Presbytery of Suffolk" was organised April 9th, 1747, and continued till it was reorganised in Oct. 1790, by the Synod of New-York, under the original name of the "Presbytery of Long Island."

In 1809, this Presbytery was divided into two bodies, which were reunited in 1840. But the schism, which took place in the Presbyterian church in 1838, has been followed with corresponding separations and associations on the island; so that there are now two entire Presbyteries, both bearing the same name, besides parts of two others, which, for convenience, are connected with the cities.

The following is a summary of these several bodies.

The Presbytery of Long Island, (O. S.) 15 Ministers—17 Congregations—2,620 Communicants.

Belonging to the Presbytery of New-York: 7 Ministers—6 Congregations—1,485 Communicants.

The Presbytery of Long Island, (N. S.)—9 Ministers—5 Congregations—471 Communicants.

Belonging to the Presbytery of Brooklyn—7 Ministers—5 Congregations—1,708 Communicants.

Total, 37 Ministers—33 Congregations—6,284 Communicants.

## III. The Reformed Dutch Church.

The churches of the New Netherlands were founded, and for a long period, were under the government of the Classis of Amsterdam, whence they received their ministerial supplies.

The first minister sent over to the Dutch colony, was the Rev. *Edverardus Bogardus*, who commenced his ministry in New Amsterdam (New-York) in 1638. The earliest evi-

dence of the organization of a church in that city, is in the following year. The first house of worship erected there, was that which was commenced in the fort in 1642, and finished in 1647. It has been supposed that this was a second erection, but there is abundant evidence, that this was the first. The testimony of DE VRIEZ, contained in MOULTON'S "View of New Orange, 1673," appears conclusive on this point, though other evidence is not wanting.

For many years the scattered settlements on the west end of Long Island were dependent on the city for all their civil and ecclesiastical privileges. And it was not till 1654, that they enjoyed the services of a minister of their own. It was about this time, that the church of Flatbush was organised, which was the first of this denomination on the island. Other organizations were afterwards formed, which were supplied by collegiate pastors till after the commencement of the present century.

The "Classis of Long Island" was formed June 1st, 1813, which was divided into two Classes in May, 1843.

The following abstract from their last reports, furnishes their relative numbers.

The South Classis of L. I. comprehends 9 ministers—9 congregations, and 1,036 communicants. The congregations consist of 775 families, including 4,475 individuals.

The North Classis (with Bushwick) comprehends 8 ministers—8 congregations, and 856 communicants—710 families —3,640 individuals.

Total, 17 ministers—17 congregations—1892 communicants.

### IV. EPISCOPALIANS.

Episcopacy was first introduced upon Long Island, in 1702, by missionaries sent out by the "Society for propagating the gospel in foreign parts." These were introduced and forced upon several towns, much against the wishes of the people, by the infamous Cornbury, then recently appointed to the government of the Province; some of whose acts will necessarily be noticed in the annals of the towns. The churches of this denomination are principally established in the western counties.

The Journal of the Convention for 1844, gives the following as the aggregate of their numbers on the island, viz.: 24 Rectors—25 parishes, and 2,249 communicants. Three or four new parishes have been recognised the present year, which would somewhat enlarge the amount.

## V. Methodists.

The commencement of Methodist preaching on the island, is nearly coeval with its introduction into the city of New-York, which was in 1766. And though these efforts were interrupted by the war of the revolution, they were renewed, at an early date, after the return of peace, and gradually extended, till this denomination have one or more organised societies in almost every town; and their aggregate numbers exceed that of any other distinct communion. By their reports of the present year, the whole number of preachers employed on the island is 36, and the aggregate number of members 6,619.

### *Other Methodist Organizations.*

It is generally known, that since the independent organization of the Methodist church in America, there has been occasional dissatisfaction manifested towards some of its distinguishing features. These are principally two: viz., its *episcopacy*, and the concentration of *power in the travelling preachers*. These and other grounds of dissatisfaction, have produced multiplied secessions, from time to time, which are so numerous that they can only be named; the most of which have distinct organizations on the island.

1. The *Reformed Methodist Church*, which was organised in 1814.

2. *The Methodist Society* (generally known as Stilwellites) in 1820. There have been several societies of these on the island, but there are very few remaining.

3. The *Protestant Methodists*, organised in 1824. They have 5 organised societies here, with an aggregate of 301 members, besides several other places and circuits for preaching.

4. The *Wesleyan Methodist Church*, constituted in May, 1843, which seceded principally on the slavery question. It claims an aggregate of 40,000; is said to be rapidly increasing, and bids fair to swallow up many of the other sections. It has one infant society of 30 members on the island.

5. The *Primitive Methodists* originated in England. They have one society here.

Besides these, there are nearly as many distinct organizations of coloured Methodists; the most of which have societies among us.

1. The African Methodist Episcopal Church formed by se-

cession in Philadelphia in 1816. They have 9 societies on the island, containing 553 members.

2. The African Methodist Episcopal (Zion) Church, which seceded, in 1820, in the city of New-York. They number 10 societies, in as many towns, with 387 members.

Besides these, there are two other separate organizations of coloured people which will be noticed where they occur.

### VI. The Baptists.

This denomination have 10 churches and about 1,600 members.

### VII. The Friends,

(Including both sections) have 12 Meeting houses. Besides these, there are 8 Roman Catholic Churches—4 Universalists—1 Unitarian, and 2 small Swedenborgian's societies. These, it is believed, constitute all the associations on the island claiming to be religious societies.

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## ANNALS OF THE TOWNS.

### Suffolk County.

### Section 1.—*Southold.*

| | |
|---|---|
| Number of acres improved, - - - - | 23,351 |
| " " unimproved, - - - - | 29,149* |

Ratio of population to the acre, 1 to 12.

This township formerly occupied the entire northern branch of Long Island, including the present territory of the town of Riverhead ; and, of course, extending west to the line of Brookhaven. By an act of the Legislature in 1792, its western boundary was fixed, at about 8 miles east of the head of Peconick Bay, running in a northerly direction from the Bay to the Sound ; a little west of the village of Franklinville. At that point the island is about 4 miles wide, and gradually diminishes, the most of the way, to Oysterpond Point, a distance of twenty-two miles. The township includes *Robbin's Island*, in the Peconick Bay, also *Plum Island*, the *Gulls*, and *Fisher's*

* These numbers are taken from the last revision of Burr's Statistical Atlas. The returns of the late Census were not received in time to make a comparison. Hence there may be some variation at the present time.

*Island*, which extend in a direct line from Oysterponds, to within three or four miles of the Connecticut shore; a distance of eighteen miles. Thus the whole length of the township is about forty miles.

The old parish, where the first settlement was made, is nearly half way from the present western boundary of the town, to the Point; and has heretofore been the largest village on the territory. The Indian name, of this part of the Island, was *Yinnicock*. Besides this, there are several other collections of houses, familiarly called *villages*, in most of which, one or more distinct religious societies exist. Those to the eastward, are *Stirling* or *Greenport—Rocky Point*, and *Oysterponds*, or *Orient;* and to the west, *Cutchogue*, *Mattituck* and *Franklinville*. Each of these will be noticed in their proper place.

Southold was the first town settled on Long Island. The first company established themselves here in 1640, and consisted principally of English emigrants, from Norfolkshire, who had spent a short time in the Newhaven colony. There, by the advice and aid of Gov. Eaton, and the Rev. John Davenport, they were organized into a regular church, under a pastor, who accompanied them in their undertaking. Coming over to the island, under the patronage of that colony, their municipal regulations were, of course, formed on the principles of that government, and in subjection to their authority. The title to the land had been procured, by the magistrates of Newhaven, and was held by them, for a number of years, before it was transferred to the actual settlers. The fundamental principle of that colony, by which church membership was made essential to the exercise of freemen's rights, was, of course, established here; and their early political institutions were formed on that basis. Among the first things, provision was made, for the support of the gospel, the education of the children, and the preservation of the public morals. And to preserve the infant settlement from the intrusion of unwholesome immigrants, a committee was appointed to regulate the admission of settlers; without whose consent no new inhabitant could be admitted, nor any one dispose of his possessions. On this principle, the most of the eastern towns were regulated, from the outset. Those sagacious pioneers were fully convinced, that it was far better and much easier to prevent the ingress of undesirable citizens, than to correct and reform them, after they had come in. And being the lords of the soil, they did, as they had

a perfect right to claim the privilege of judging the character of those who proposed to become members of their commonwealth.

### Churches.

One of the first undertakings of the settlement, was the erection of a house of worship. It was commenced in the first year, though probably not completed till 1611. This building, and that at Southampton, were the first sanctuaries erected for the worship of the Living God, within the entire province of the *New Netherlands*.

This first building was occupied as a house of worship, till 1684; in which year, it was voted "to take it for a jail;" and it was thus used till 1725. From this circumstance, it may be inferred that it must have been a substantial building—most probably built of logs. At the same time it was voted "to sell some windows that were left of the *new meeting house;*" from which it is supposed that a new church had been erected in that year.

April 7th, 1700, it was "voted to build a gallery in the east end of the meeting house."

In 1711, a third church edifice was erected, which was thirty-two by fifty feet. In the following year, there was a vote passed "to seat the meeting house" and a committee appointed to superintend the work.

In 1803, the present house, which is forty by sixty feet, was erected.

The basis, on which the Church, was originally organized, was *Congregational*; and it retained that form, for the long period of one hundred and ninety-two years. Although several of its pastors were members of the Presbytery, and were settled and dismissed by that body, yet the church, retained its ancient platform, till April 18th, 1832, at which time it united with the Presbytery. By exchanging its form of government, this church made no change of creed. One of its late pastors remarks, "In its doctrine, it was, and still is Calvinistic."

The Methodist Society in this village was organized in 1794, and a small building erected not long afterwards, which is now very much in decay.

An Academy was erected here, in 1834, and is one of the most spacious edifices of the kind in the county, but not extensively patronized.

In 1836, a Universalist house of worship was erected.

### Ministers.

The first pastor of this church, who came with the first company of settlers, was the Rev. *John Youngs*. He had been a minister in England, and emigrated to this country, with several of his church, not long before their removal to the island. He was a man of respectability and excellence. He died in 1672, at the age of 74 years. His descendants are numerous, and among the most respectable on the island.

He was succeeded by the Rev. *Joshua Hobart*, who was engaged by a committee sent to Boston to obtain "an honest and godly minister." He was settled Oct. 7th, 1674, and died February 28th, 1717 at the age of 88 years.

The Rev. *Benjamin Woolsey*, the *third* pastor, was ordained here, by an ecclesiastical council in July, 1720. He resigned his charge, and removed in 1736, to Dosoris, in the northwest part of Oysterbay; where he spent the remainder of his life on his wife's estate, preaching in the surrounding country. He died August 15th, 1756, aged 70 years.

The Rev. *James Davenport*, the *fourth* pastor, was the great grandson of the Rev. John Davenport of Newhaven. He was born at Stamford, Conn., in 1710, graduated at Yale in 1732, and was ordained here, Oct. 26th, 1738. His erratic course will be more particularly noticed. He was dismissed in 1746, and was afterwards settled in Hopewell, N. J., where he died in 1755.

The Rev. *William Troop*, who had been previously settled in Connecticut, was installed here, Sept. 21st, 1748, by the Presbytery of Suffolk, sitting in council with other ministers. His ministry was short, and attended, as might have been anticipated from the course of his predecessor, with trials. Among the preliminaries to his settlement, the people required a stipulation that he would baptize on the "half-way covenant" plan. He died Sept. 29th, 1756, aged 36 years, 1 month, and 7 days.

During the succeeding vacancy, "a member of this church married the sister of his deceased wife, who was likewise a member of said church; which affair occasioned an uneasiness and grievance in the church. The deacons of the church did, (in behalf of the church,) relate the case to this Presbytery and desire the opinion of the Presbytery relating to the case, both as to their present duty, and the lawfulness of the marriage. The Presbytery, after considering and convers-

ing upon the case, gave it as their opinion and judgment, that the afore-mentioned marriage is unlawful and sinful; and that consequently the married couple should be set aside from the sacrament, when it is administered, till satisfaction be made." (Records of Suffolk Pres. Oct. 19th, 1757.)

The Rev. *John Storrs* was ordained the *sixth* pastor, Aug. 15th, 1763. He left the island near the commencement of the revolutionary war, and was absent from his charge from Aug. 1776 to June, 1782. He was dismissed April 13th, 1787.

During the succeeding ten years the church was without a settled pastor, and was supplied for a longer or shorter time, by several different ministers and licentiates; some of whom were men of peculiar excellence. *Nehemiah Baldwin Cook*, who was one of them, was a young man of distinguished piety, and a pungent preacher. He was a native of the island, and was licensed by the Suffolk Presbytery in the fall of 1789. His career, though brilliant and successful, was short. He died at Sag Harbour of the small-pox, May 4th, 1792, and his remains lie buried in the old burying yard of that place. His humble tomb-stone bears an appropriate epitaph of his own selection. "*Though poor, he desired to make many rich.*" His memory is still embalmed in the hearts of a surviving few: and his name is familiar to the most of the present generation, on the east end of the island.

Mr. *Herman Dagget*, whose name will receive honourable mention in connexion with other churches, was a popular candidate, but as he would not practise on the "half way covenant," he was permitted to leave this congregation.

The Rev. *Elam Potter* laboured here from Nov. 1792, till his death, which took place Jan. 5th, 1794.

The Rev. *Joseph Hazzard*, the *seventh* pastor, was ordained June 7th, 1797,—was dismissed April, 1806, and died in 1817.

The Rev. *Jonathan Huntting*, a native of Easthampton, commenced preaching here in June, 1806, and was ordained pastor, Aug. 20th, 1807; at which time, the church consented to give up the "half-way covenant." He was dismissed at his own request, Aug. 27th, 1828, and has continued to reside in the place; though generally employed in preaching the gospel in other congregations.

At the time of Mr. Huntting's settlement, the church consisted of only 56 members. During his ministry, four seasons of special revival were enjoyed; viz., in 1808–10–15 & 16–18 & 19. "The whole number added was 129, leaving at

the date of his dismission, 101. The whole number of deaths in the parish had been 325—the greatest number in one year, 26—the least, 9."

After occasional supplies for 2 years, Mr. *William Fuller* a licentiate from Connecticut, commenced preaching here, in June 1830. Having been ordained in Oct. following, by a Conn. Association, he united with the Presbytery, and continued with this congregation till June, 1833. During this time, 56 were added to the church. The year 1831 was marked as a season of special refreshing.

The Rev. *Nehemiah B. Cook*, (a kinsman of the individual of the same name previously mentioned,) supplied this church from 1833 to 1835.

The Rev. *Ralph Smith*, who had commenced preaching here as a licentiate, in Nov. 1835, was ordained pastor of the church, July 15th, 1836. Being dismissed, at his own request, April 18th, 1838, after a temporary absence, he continued as a stated supply, till Dec. 1840. During his administration, 19 were added to the church.

The Rev. *Alonzo Welton* was employed from Nov. 1841, to May 1844. During this period 46 were added.

The Rev. *George F. Wiswell* commenced supplying the congregation, not long after, and was ordained pastor, June 18th, 1845.

This parish, which now embraces about 100 families, has enjoyed other seasons of revival, besides those which have been mentioned. The church, though never large, has generally maintained a healthful tone of piety. The church now consists of 134 members.

*Greenport*, (formerly *Stirling*,) a village at the termination of the L. I. Rail Road, about 4 miles north east of the old parish, has sprung up since 1827, and is now the largest compact settlement, in the town. It has an excellent harbour, and 12 ships employed in the whaling business. It is the well-known terminus of the L. I. Rail Road.

The Baptist church, which was the first erected here, was removed from Rocky Point, about a mile to the north west, and rebuilt in 1833. It was first occupied about a year by the Rev. Mr. *James* who was succeeded by the Rev. *William Knapp*. The Rev. *Alvan Ackley*, the present pastor, commenced his labours here in 1838. The church now consists of 151 members.

The people of Rocky Point, being dissatisfied with the removal of the church, have seen fit to erect another, in the

last year, about a mile and a half from Greenport, though they have no ecclesiastical organization.

The Methodist Episcopal Church was erected in 1834 ; and has been supplied by a succession of ministers, according to the discipline of that denomination, whose annual, or biennial changes preclude the record of their names, if they could be obtained.

The Presbyterian Church was organized Feb. 7th, 1833, and the Rev. *Alfred Ketcham* was its stated supply about two years.

The Rev. *Daniel Beers* was installed pastor, Dec. 2, 1835. The house of worship which had been previously erected, was completed in the succeeding year. He was dismissed Jan. 31st, 1839.

The Rev. William Huntting was a stated supply for two or three years.

The Rev. *J. A. Saxton*, was ordained the *second* pastor June 7th, 1843, and was dismissed April 15th, 1845.

Mr. John Woodbridge, a licentiate of the L. I. Presbytery, has been labouring for some months, in this congregation and has received a call to become their pastor, and his ordination is expected to take place in November.

There is also in this village a small society called the Congregational church of Greenport, but they have no house of worship, nor stated preacher. Number of members about 15.

*Orient*, [formerly *Oysterponds*,] called by the Indians *Poquatuck*, is a peninsula, 4 or 5 miles long, containing about 3,000 acres, and forms the termination of the northern branch. On the north shore, the land is somewhat elevated, but the residue is a perfect level, and of a superior quality, eminently deserving the appellation it has received, "The Garden of Long Island." Every rood is capable of cultivation, and amply repays the labour of the husbandman.

The village, recently named *Orient*, is situated on the southwestern part of the peninsula, and has an air of neatness and thrift. A large boarding house has been erected by individual enterprise, at the Point, 3 miles east, and is becoming a place of consi lerable resort, in "the *rusticating* season" as a watering place. A more quiet and delightful retreat cannot be found, within 100 miles of the city.

The settlement of this territory was commenced about 7 years after the founding of Southold. But there is scarcely a parish on the Island, whose history is involved in greater obscurity. No records of the village or church extend as far back as the memory of persons yet living. When the church was

formed—on what basis—when the first house of worship was erected, and by whom occupied, nobody can tell.

At the commencement of the present century, a small square church of a peculiar structure, bearing the marks of old age, is recollected to have been standing. But whether it was the first or second house of worship, is unknown.

In 1817, a new church was built, but so uncomfortable in its construction, that in 1843, it was pulled down and a new one erected in its place. This is a very neat and commodious edifice.

From the records of Suffolk Presbytery, it appears that a committee of that body met here Nov. 9th, 1757, for the purpose of ordaining Mr. *Jonathan Barber*, "who had laboured there some years," but as they found the church in a very "broken and disjointed state," they proceeded to his ordination on the following day, "without any special relation to the church and congregation—advising him to exercise his ministry there, in order to gather and form a church according to gospel order." Mr. Barber was a native of West Springfield, Mass., born Jan. 31st., 1712—graduated at Yale, 1730—licensed by Springfield Association in 1732, and preached a while at Agawam, in that vicinity. Whitefield, on his first visit to New England, in 1740, met with Mr. Barber, and being pleased with him, employed him as the spiritual superintendent of his Orphan House. There he remained 7 years. How long he laboured at Oysterponds, and with what results, is not known. He removed to Groton, Conn., and was settled there. He subsequently fell under a deep melancholy, and died suddenly, Oct. 8th, 1783.

A Mr. *Lee* succeeded Mr. B., and left in 1775.

The Rev. *Emerson Foster*, is recollected as the pastor of this church, at the commencement of the present century. But when he was settled is not known. About the year 1804 or 5, his health failed, and he relinquished his charge: and for several succeeding years, the congregation was vacant.

The Rev. *Ezra Haines* was ordained, Aug. 17th, 1809, by the Presbytery of Long Island. He made shipwreck of ministerial and christian character, and was deposed from the ministry, March 24th, 1813.

The Rev. *Thomas I. de Verell*, from England, was ordained here, in Dec. 1819, by the L. I. Convention. He, like his predecessor, forfeited his character and was deposed.

These repeated defections, as might be expected, produced most unhappy effects upon the interests of religion, in this

place. The enemies of the cross were emboldened to blaspheme, and a general distrust of ministerial and christian character pervaded the community. For several years, the ways of Zion mourned, and her courts lay in ruins.

About the year 1825, the Rev *Jonathan Robinson*, a man of great simplicity of character, and ardent piety, who will be more particularly noticed in another place, came among this people. By his manifest honesty of purpose, and indefatigable labours, which were attended with the divine blessing, the public attention was aroused, and the breaches began to be repaired. In the course of 2 years, the way was opened for the re-establishment of gospel ordinances, and in 1827, the Rev. *Phinehas Robinson*, son of the former, was employed. He remained 4 years as a stated supply. His labours were blessed, and the church was strengthened. Several other supplies were employed, for a longer or shorter period, of whom we have no particulars.

In Feb. 1839, the Rev. *Daniel Beers* commenced his labours here as stated supply, and still continues in that relation. The parish was probably never in a more prosperous condition than at the present time.

A correspondent remarks, that "between 20 and 30 ministers have officiated at different times in this church, but Mr. Foster alone has been installed pastor." It is known to have enjoyed several seasons of revival, but it is impossible to state particulars.

A methodist church was erected in the village of Orient, a few years ago, which is constantly supplied.

The whole number of families on the peninsula probably does not exceed 125.

*Cutchogue* is a pleasant settlement, five miles to the westward of the old parish of Southold, still bearing the name (with only a slight change in the orthography) of the Indian tribe, that originally occupied the whole of this branch of the island. A church was erected here in 1732. It was repaired, and the interior remodeled in 1838. It is still a substantial building, and bears, *internally*, more of its antique features, than any other church on the island. The pulpit remains unaltered, and is believed to be the only sample of its kind left.*

* As an example of the manner, in which ancient dates, of which there is no record, may sometimes be recovered, take the following note, kindly furnished by Judge LANDON of this parish :—

At what time, and under what form a church was first organized here, or who was its first pastor, it is impossible to determine, as there are no early records. The Rev. *Ebenezer Gould* is the first of whom there is any certain information. He had been pastor of the Presbyterian Church in Greenwich, Cumberland county, N. J., from 1728 to 1740, and came to Long Island in the last mentioned year. A private memorandum of ministerial changes, kept by an individual in Southold, to which we shall have occasion to make frequent reference, says "Mr. Gould installed Sept. 1740:" and though no place is mentioned, it was undoubtedly here. Having previously been a member of the Presbytery of Philadelphia, Mr. Gould was one of the six ministers, who united in the organization of the Suffolk Presbytery in 1747. And it may be remarked that a member of this church, though not delegated, was present on that occasion and approved of the plan.

It appears from the records of the Presbytery that shortly after, Mr. G. and his people, mutually agreed on a separation, which although informal, was approved in Oct. 1747. The following is the record of the Presbytery on the subject:—

"The main part of the congregation at Cutchogue, to which Mr. Gould ministered, being rigid Congregationalists, things, at the time he and they mutually agreed to be at liberty one from another as minister and people, were come to such a crisis, by reason of separations, divisions, and alienation of affection, that his temporal support very much failed, and there was little or no prospect of his serving the interests

"Extract from Alvah Goldsmith's letter to Mr. Mapes, of Guilford, Connecticut.

"I have searched, and can find nothing; only that my grandfather was born May 27th or 28th, 1732, and died in 1816, in the 85th year of his age."

"Deacon William Wells declares in the most positive terms, that he has often heard his mother say (who was sister to John Goldsmith, the grandfather of the said Alvah Goldsmith,) that her brother John was born on *the next day after the meeting house now standing in Cutchoque was raised.* Deacon William Wells' mother obtained her information from *her* mother, who often assured her that such was the fact."

The writer may be permitted to add, in connexion with this venerable building, that here he made his first essays to preach the everlasting gospel, having been licensed Oct. 10th, 1805, by the L. I. Presbytery. And he had the melancholy pleasure, on the 30th of March, 1845, of standing in *the same old pulpit*, and preaching to a congregation consisting, almost entirely, of another generation. Only here and there, was there one, who had occupied those seats in former days. And those, how changed! as was the speaker. "*Our fathers; where are they? and the prophets, do they live forever?*"

of religion among them: and he being removed into New England, and united with an Association there, upon satisfactory credentials, his dismission and recommendation is approved by the Presbytery."

The Rev. *Thomas Paine* was ordained pastor of this church, October 24th, 1750. He was a graduate of Yale, and had been licensed by Suffolk Presbytery, December 20th, 1748, who recommended him to the churches in general, and to Cutchogue in particular. Hence, it is probable that his labours with this people commenced, not far from that time. He was ordained by an ecclesiastical council, which was appointed to meet on the same day with the stated meeting of the Presbytery in another congregation; for which irregularity he was called to an account. His name frequently appears in the records of the Presbytery as "an assistant" but he was received June 15th, 1763, as a constituent member; and at the same time, the church of Cutchogue was at their own request, taken under the care of the Presbytery. On the 25th of October following, a Committee of the Presbytery was appointed to visit this church and adjust difficulties. And April 9th, 1766, Deacon Thomas Goldsmith of Cutchogue complained to the Presbytery of the church of Cutchogue "for acting in opposition to the Presbytery, and for employing unauthorized, heretical, and disorderly men as teachers among them." Another committee was appointed, but the result is not known. These facts, however show, that this church was for a long period agitated with diversities of views and administrations. Mr. Paine died Oct. 14th, 1766, in the 43d year of his age, and his remains repose in the parish burial yard.

For nearly twenty years succeeding the death of Mr. Paine, the writer has been unable to trace any regular administration in this church. They probably enjoyed the labours of temporary supplies, but it is questionable whether they had a stated pastor.

In 1786, Mr. *Zechariah Greene* commenced preaching here, and he was ordained June 28th, 1787, as pastor. He was dismissed and removed to Brookhaven, in 1797, where he will be again noticed.

From this time, till 1810, this congregation had no settled pastor; but were served by different individuals, for a longer or shorter time. During this interval the parish became involved in a most unhappy controversy among themselves. The occasion was as follows: The founders of the congrega-

tion had funded a considerable sum of money, expressly for the support of the gospel; and more recently, this sum had been considerably increased by individual contributions. About this time a difference of opinion arose as to the manner of managing the money; whether by a committee of trust, as had been the previous practice, or by trustees, chosen under an incorporation, which had then recently been formed according to the statute. It is a matter of astonishment that a question of this kind should have produced such a controversy; but it is a fact, that the contention proceeded till the church was divided, the administration of the special ordinances suspended, the house of God, in a great measure, forsaken, and some individuals indiscreetly bound themselves by a vow, "never to enter the church again;" and to crown the whole, the two parties became involved in an expensive suit in Chancery.

In November, 1805, a portion of the congregation rallied, and, by their individual subscriptions, (for the funds were now out of their reach,) engaged a supply for a few months. In connection with the preaching of the gospel, direct measures were adopted to reconcile the church and congregation. The 1st of January, 1806, was a notable day, in the history of this parish. A public meeting was held, and after hearing a sermon, the church unanimously agreed to bury all their differences, and proceeded to the election of deacons, which office had long been vacant. In due time, these were set apart, and the administration of the ordinances restored. In the course of the winter, the contending parties of the congregation agreed on terms of settlement—the chancery suit was withdrawn and the whole subject was amicably adjusted, to the satisfaction of all concerned. After temporary supplies,

The Rev. *Lathrop Thompson* was installed pastor of this church, May 2d, 1810, and continued in this relation till Aug. 29th, 1826; when he was dismissed, and returned to Vermont, where he died some years afterwards. He was an evangelical man and faithful minister.

The Rev. *Ezra Youngs*, a lineal descendant from the first minister of Southold, has been the stated supply of this congregation, with the exception of a single year, from 1828 to the present time. But the interests of this congregation, as of many others, are manifestly suffering, under the system of stated supplies, depending on the recurrence of an annual contract.

The Methodists commenced preaching within the bounds of this parish, about 20 years ago, and in 1829, they erected a house of worship, (about a mile east of the other church,) which is regularly supplied.

The following paragraph forms a part of the religious history of this congregation.

Near the commencement of the present century, Seth Wells, a native of this parish embraced the faith and practice of the *Shakers*. He left his father's house, went to *Niscayuna*, and soon became a leader of that singular sect. In 1803 or '4 he visited his father's family, which consisted of seven sons and two daughters; and succeeded in making converts of his mother, sisters and five brothers. For a number of weeks, they kept up their dancing exercises, to the great amazement of the neighbourhood, and annoyance of all serious-minded people, without making any more proselytes, except a widow of a collateral branch of the family. The mother remained, till the death of her husband, which occurred several years afterwards. One or two of the sons, who had families, delayed a few years. But sooner or later, nineteen individuals of this single family have removed, and become incorporated with this dancing sect. This, however, is the beginning and the end of *Shakerism* on Long Island.

*Mattituck* is another small parish 2 miles west of Cutchogue. This territory, including the present town of Riverhead, was purchased of the Corchaug Indians, in 1649. Its settlement, it is probable, was commenced soon after; but it was a considerable time, before it became a distinct parish. It has been said that a church was erected here, before the close of that century; but the earliest authentic information the writer has been able to obtain, is the following:—

"In 1715, a half acre of land, as a site for a church, and an acre and a half adjoining, for a burying ground, were given by James Reeve. The conveyance bears date Nov. 7th, 1715, and in the following year a house of worship was erected, by Nathaniel Warner, master builder." Shortly after, a church was organized, and the Rev. *Joseph Lamb* became the pastor. His name first appears in the records of the Synod of N. Y., and Philadelphia, in 1719, from which it may be inferred, that he united with the original Presbytery of Long Island, within the first or second year of its existence. The private record already referred to, says "Joseph Lamb, ordained Dec. 4th, 1717." From a monument in the graveyard, it appears that Mrs. Lamb died here in April, 1829. Mr. Lamb left the

island, some years afterwards, and was settled at Baskingridge, N. J., where he died, in 1749. His death is noticed in the minutes of the Synod in 1750. The estimation, in which he was held by that people, may be inferred from the fact, that they made immediate application to the Presbytery of Suffolk to send them another minister.

From the time of Mr. Lamb's removal, the congregation appears to have been destitute of any stated preaching, for several years. After this, its history is, in a great measure, identified with that of Lower Aquebogue, a parish about four miles distant, in the town of Riverhead, with which it has been long united in the support of divine institutions.

On the 10th of June 1752, the Rev. *Joseph Parks* was regularly installed pastor of these united parishes; and at the same time, 7 males and 15 females, who, the Presbytery say, "had belonged to the churches of Mr. Lamb and Mr. Mather" were organized into one church.

These solemn exercises were preceded, by the observance of a day of fasting, humiliation and prayer, in which Messrs. Troop and Paine assisted—Mr. Parks was dismissed Feb. 11th, 1756, having administered 92 baptisms, admitted 6 to the communion, and solemnized 23 marriages.

In June following, the congregation with the approbation of the Presbytery, invited the Rev. *Nehemiah Barker*, who had been previously settled at Killingly, Conn., to labour with them. Oct. 10th, 1759, the Presbytery gave him leave to return to New England, and recommended him as "a regular member of the Presbytery and a worthy minister of the gospel." It appears, however, that he did not remove, and continued in the charge of the united congregations till 1766; from which time, he confined his labours to Mattituck, till his death, which occurred March 10th, 1772, at the age of 52 years. Mr. Barker baptized 133; admitted to communion 30, and celebrated 57 marriages.

From Oct. 14th, 1772, this congregation employed the Rev. *Jesse Ives*, one year, during which time, he baptized 7, and solemnized 2 marriages.

The Rev. *John Davenport*, was ordained June 4th, 1775, and served this congregation as a stated supply for 2 years. He was the son of the Rev. James Davenport, of Southold. He was an amiable and excellent man, laboured some years in different places on the island, and was dismissed from the Presbytery of Suffolk April 12th, 1786. He was settled at Deerfield, N. J., Aug. 12th, 1795, and dismissed, from failure

of health, in 1805. He died July 13th, 1821. During the two years he laboured here, he baptized 6, admitted to the communion 4, and celebrated 8 marriages. He was one of the first ministers on the island, that refused to administer baptism on the indulgent plan. While at Mattituck, he married the widow of Mr. Barker his predecessor, with whom, notwithstanding the great disparity of their ages, he lived happily for many years.

The Rev. *Benjamin Goldsmith* who will be more particularly noticed as the pastor at Aquebogue, took the charge of this congregation in 1777, in connection with the other, of which he had the previous charge, and continued till his death, in 1810.

The Rev. *Benjamin Bailey* was ordained pastor, Nov. 6th, 1811, and dismissed May 18th, 1816.

The Rev. *Nathaniel Reeve*, was employed as a stated supply, from 1817 to 1823, when his health failed, and he was laid aside from active labour. But to the honour of the people, "he was not wickedly and ungratefully abandoned, but lived on the parsonage, had the avails of the funds; and his relatives and other benevolent persons saw, that he and his family were provided for, during more than nine years." An example worthy of being held up for the imitation of the churches on Long Island and elsewhere. He died April 9th, 1833, at the age of 72 years.

For five years, from June 1825, the Rev. *A. Abraham Luce* acted as stated supply to both these congregations, (now called Union Parish,) dividing his time between them and Westhampton. From June, 1830 to 1835, Mr. Luce's labours were devoted exclusively to Union parish.

The Rev. *Jonathan Hunting* was their stated supply for one year, and a Mr. Gilbert, a licentiate of Niagara Presbytery, for two years.

Jan. 1st, 1832, Mr. Luce again became the stated supply of this parish, in which capacity he still continues.

A new church was erected at Mattituck in 1830.

A more particular notice of the state of the church, and the character of the several ministers, will be given in the history of Aquebogue.

*Franklinville* is a small village of modern origin, which is situated on the west line of the town of Southold, about half way between Mattituck and Aquebogue; two parishes, that have been united almost 100 years in the support of divine institutions, being only 4 miles apart. It owes its existence, at

least as a distinct parish, to a fruitless attempt to unite both congregations at a common centre. However desirable such a result might have been, it was evidently an undertaking, which, under existing circumstances, could have presented little hope of success. It was scarcely to be expected, that two distinct settlements, which had had their separate houses of worship, with their burial grounds attached, and their various attachments formed and cemented, through the course of an entire century, would unitedly agree to relinquish all these cherished associations, and erect a house of worship, in a solitary spot between them. Under these influences, the people of the old congregations resolved to rebuild their respective churches; and a few of each determined on erecting a third, about midway between them.

This new spot was first called the *Middle District*, but eventually assumed its present name. The church was commenced in 1830 and dedicated in the spring of 1831. On the 15th of June following, a church, consisting of 27 members, was organized by the Presbytery of Long Island. In 1833, a number of families having located in the vicinity, an Academy edifice was erected. Till this time the church had enjoyed only occasional supplies. In that year the Rev. *Phinehas Robinson* took charge of the Academy, and was installed Aug. 28th, 1833, as pastor of the church. Under his ministry, the cause of religion was advanced, and the church considerably increased in numbers. He, however, was constrained, by the state of his health to request a dismission, which was granted Oct. 14th, 1835.

In 1836 or 7, some unhappy difficulties arose, by which, in their results, about 20 prominent members were induced to leave the church.

The Rev. *Jonathan Huntting* was employed as a stated supply for two years,—Mr. *Henry Clark*, a licentiate from Connecticut, for a year; and the Rev. *William Toby* for a year and a half.

Mr. Clark, having received ordination in his absence, returned, and is still employed as the teacher of the Academy, and the supply of the church. It is said, that "the state of morals in this small parish, will compare with that of any other, on this part of the island." The church has enjoyed repeated seasons of refreshing, with considerable additions, and now consists of 65 members. In 1835 it numbered 90.

Notwithstanding the success, which has attended this undertaking, it cannot be looked upon, by an indifferent eye, but

with feelings of regret. Standing as it does, *ecclesia in ecclesiâ*, a church in the midst of another church; being itself a feeble band, it can gain strength, only at the expense of the other two churches, which have been struggling for existence from their commencement. And although the deed is done, and probably will never be undone; yet it may serve to teach other congregations, that the multiplication of churches, beyond the actual wants of a community, instead of subserving, actually injures the cause of religion. And especially, when they impose on their minister the necessity of following some secular employment, for support, in whole or in part, the spiritual interests of the church must feel the effects.

*Summary.*—In this town, there are 13 churches, or houses of worship, viz; 4 Presbyterian, 3 Congregational, 4 Methodist, 1 Baptist, 1 Universalist.

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As the ministry of Mr. DAVENPORT had a deep and abiding influence on the interests of religion, not only in the church of which he was the settled pastor, but in all the eastern towns, a more particular account of his singular career is indispensable to a correct understanding of ecclesiastical matters on Long Island.

He was a young man of an amiable disposition, and esteemed piety. Naturally of an ardent temperament, that trait of character, instead of being controlled and regulated, was lamentably increased, by his associations while in College. He was the bosom friend of a wild enthusiast, by the name of *Ferris*, who laid claim to superior attainments in religious matters. "He professed to know the will of God in all things—that he had not committed a sin in *six* years—that he should have a higher seat in Heaven than Moses; and that not one in ten of the communicants, in the church in New Haven, could be saved." This man obtained a great ascendency over several of the students, but especially Davenport. And to his influence, probably, more than that of any other man, is to be imputed the wayward course which Davenport pursued; though Ferris afterwards abandoned his own scheme and became a Quaker-preacher.

About 2 years after his settlement at Southold, Davenport "became satisfied that God had revealed to him, that his kingdom was coming with great power, and that he had an extraordinary call to labour for its advancement. He assembled his people on one occasion, and addressed them continu-

ously for nearly 24 hours, until he become quite wild. After continuing some time, in exciting labours in his own neighbourhood, he passed over into Connecticut," where the same spirit had been developed, and was producing disastrous results in many of the churches. "He soon became animated by a furious zeal," says Dr. Miller, in his life of Edwards, "and imagining that he was called to take a *special lead* in the work, he began to set at nought all the rules of Christian prudence and order, and to give the most unrestrained liberty to his fanatical feelings. He raised his voice to the highest pitch in public services, and accompanied his unnatural vehemence and cantatory bawling with the most vehement agitations of body. He encouraged his hearers to give vent, without restraint, both to their distress and their joy, by violent outcries, in the midst of public assemblies. When these things prevailed among the people, accompanied with bodily agitations, he pronounced them tokens of the presence of God. Those who passed immediately from great distress to great joy, he declared, after asking them a few questions, to be converted; though numbers of such converts, in a short time, returned to their old way of living, and were as carnal, wicked, and void of experience, as ever they were. He openly encouraged his new converts to speak in public, and brought forward many ignorant and unqualified persons, young and old, to address large assemblies, in his own vehement and magisterial manner. He led his followers in procession through the streets, singing psalms and hymns. He was a great favourer of visions, trances, imaginations and powerful impressions, and made such impulses and inward feelings the rule of duty for himself and others. He claimed a kind of prescriptive right to sit in judgment on the character of ministers, and after examining them as to their spiritual state, in private, would often pronounce them, in his public prayers, to be unconverted. Those who refused to be examined, were sure to suffer the same fate. He made his prayers the medium of harsh and often indecent attacks on ministers and others, whom he felt disposed, on any account, to censure. And in his harangues, he would inform the people that their ministers were unconverted, and tell them that they had as good eat *ratsbane* as hear an unconverted minister. On more than one occasion he publicly refused to receive the sacramental symbols, because he doubted the piety of the pastors. Congregations were exhorted to eject their ministers; and dissatisfied minorities were encouraged to break off and form new churches;

and in this, a number of congregations were greatly weakened and others nearly destroyed. In a number of churches, Mr. Davenport had his blind and servile imitators, who propogated and extended these disorders, and by their unhallowed mixtures with the work of grace filled the minds of many with prejudices against the whole, as fanaticism and delusion; made the very name of a revival odious in the ears of many intelligent Christians, and gave rise to multiplied evils, which, in two-thirds of a century afterwards, had not entirely disappeared."

It is also stated on good authority that "he declaimed much against pride in dress, which he styled *idolatry;* and on one occasion, at New London, he kindled a large fire at a place previously designated, and calling upon *his* followers to come forward and destroy their *idols*, not only many useless ornaments, but numerous garments, and other valuable articles were committed to the flames. In a similar manner, under the guise of rooting out *heresy*, many books, and some of them of sterling excellence, such as Beveridge's and Flavel's works, were cast into the fire."

Of his manner of preaching, and the extravagant measures he pursued, the following description is given by Dr. Bacon :—

"He would work upon their fancy, till they saw, as with their eyes, the agony, and heard, as with their ears, the groans of Calvary, and felt as the Popish enthusiast feels, when, under the spell of music, he looks upon the canvass alive with the agony of Jesus. He would so describe the surprize, consternation and despair of the damned, with looks and screams of horror, that those who were capable of being moved by such representations, seemed to see the gate of hell set open, and felt, as it were, the hot and stifling breath, and the "hell-flames" flashing in their faces. And if, by such means, he could cause any to scream out, he considered that as a sign of the special presence of the Holy Spirit, and redoubled his own exertions, till shriek after shriek, bursting from one quarter and another in hideous discord, swelled the horrors of the scene. In one instance, it is recorded of him as follows—this I suppose to be an exaggerated description of the manner in which he ordinarily proceeded, at the close of his sermon when he found sufficient encouragement in the state of his audience : "After a short prayer, he called for all the distressed persons (who were about 20) into the foremost seats. Then he came out of the pulpit, and stripped off his upper garments, and got into the seats, and leaped up and down some time, and clapped

his hands, and cried out in these words, 'The war goes on, the fight goes on, the Devil goes down, the Devil goes down,' and then betook himself to stamping and screaming most dreadfully."

Although this deluded man did not enact his wildest extravagances in the churches of the island; yet even here, his labours were productive of many unhappy results. Dissentions and divisions were produced in many congregations, the effects of which are visible at the present day. And although some good was done and souls were hopefully converted, yet many prejudices against the work of grace were excited, and the enemies of the cross emboldened to blaspheme.

It is due to the memory of Mr. Davenport to add, that after pursuing this disorderly course for a few years, he became deeply sensible of the error of his ways, and published to the world an ingenuous confession; in which he acknowledges that "he had been influenced by a false spirit, in judging ministers; in exhorting their people to forsake their ministry; in making impulses a rule of conduct; in encouraging lay-exhorters; and in disorderly singing in the streets." He speaks of burning the books and clothes at New-London, as matter for deep and lasting humiliation; and prays, that God would guard him from such errors in future, and stop the progress of those who had been corrupted by his word and example. This latter petition was not granted. He found that a careless child, or a reckless idiot could easily kindle a fire, that a thousand able bodied men could not control or extinguish. In such a world as this, it is much easier to do mischief, than to arrest its progress or prevent its consequences. And multitudes, who have once been set in motion, by one master-spirit, will continue to pursue their devious paths, and even denounce their leader, when he, convinced of his errors, begins to retrace his steps and attempts to lead them back to the path of duty.

Dr. Miller justly remarks, that "this case ought not only to be recorded, but to be kept before the public mind, as a salutary warning." Beside this, it forms an important element in the history of the Long Island churches.

## SECTION 2.—RIVERHEAD.

Number of acres improved - - - - 12,302
" " unimproved - - - 24,198
Ratio of population to the acre, 1 to 15.

This is the County town of Suffolk, bounded on the north by the Sound—on the east by Southold—on the south by Peconick Bay and River, and on the west by Brookhaven. The Court House is situated at the head of the Bay, near the south line of the town; and, till within a few years, was encircled by one continuous forest, with only a small cluster of houses in sight. It was one of the most cheerless landscapes that could meet the eye; having not a single bright point, except the stream of water flowing through the sand; nor any avenue to a fairer prospect, except a small opening in the woods produced by the head of the Bay.

The whole township is one of the most sterile in the county—only one third of its territory being capable of repaying the labor of cultivation. For 150 years it constituted a part of Southold, and was made a separate town by an Act of the Legislature, dated March 13th, 1792.

A settlement was commenced here, as early as 1690, by John Griffin and others, who erected a grist-mill, on the mouth of the River; but the increase of the inhabitants was very small for more than a century. In 1804, after this spot had been the seat of justice for the County almost 80 years, Dr. Dwight describes it as "a miserable hamlet containing about 10 or 12 houses," and "the Court House, a poor, decayed building."

The days of modern improvement have wrought a considerable change here, as elsewhere. The village has been laid out into streets, and a large accession to the buildings, both public and private, has been made; till it presents quite an imposing appearance. Besides the Court House, three Churches and an Academy, there are about 70 private dwellings, and the village contains nearly 400 inhabitants.

This village being of very recent origin, no public buildings, except the Court House, were erected here, till within a few years. When this County was first formed, the Courts were held at Southampton and Southold.

In 1725 a Court House and Jail were erected here; and from that time, this has been the shire-town. It was formerly a sorry looking building, of contracted dimensions. The

Court and Jury rooms, and the cells for prisoners, were under the same roof. Within a few years, the Court House was remodeled and repaired; and a prison separate from the Hall of Justice erected.

No house appropriated to religious worship, nor even a church organization existed here till some 12 years ago. Previously to that time, occasional preaching by ministers of different denominations, was held in the Court Room.

In 1830, the Methodists commenced regular preaching here, and in 1833, a society of 9 members was constituted. A house of worship, 34 by 42 feet, was erected in 1834, and dedicated in the following year. The number of members is now about 100.

A Congregational Church was organised in Oct. 1834, consisting of 39 members, who formed part of a secession from the church of Upper Aquebogue, which will be more particularly noticed hereafter. They were first supplied by the Rev. Mr. *Moser*, until the spring of 1836. A Female Seminary, erected in 1835, afforded a convenient place of worship, which they occupied for several years. From May 1836, Mr. Gilbert supplied this church for one year, when he was succeeded by the Rev. *Charles I. Knowles*; who removed in 1844, and was succeeded in the spring of 1845, by the Rev. Mr. *Brooks*, who is now labouring here. This congregation is feeble and has been aided several years, by the Home Missionary Society.

In 1831, Elijah Terry, a respectable resident of this village, embraced the doctrine of Emmanuel Swedenborg and united himself with the New Jerusalem Church at Bating Hollow. On the 12th of May 1839, a church of this order, consisting of 10 members, was organised in this village. Their place of meeting is a comfortable building, which they have erected for the twofold purpose of public worship and a select school; both of which receive a very limited patronage. Until the past year, they have never enjoyed the stated labours of a minister; but since Nov. 1844, a Mr. Carll has divided his services between this place and Bating Hollow. Their present number of members is 9.

In regard to the morals of the village, there has been a very manifest improvement, within a few years, especially in regard to temperance. and the sanctification of the sabbath. There are few places in the land, in which the efforts of the friends of temperance have been crowned with more triumphant suc-

cess. Most of the Hotels or Taverns are conducted on temperance principles.

From the Annual Report of the Temperance Society of this village, it appears that the quantity of liquor sold in the first year of its existence, was reduced from 3,600 to 900 gallons; and in the next year, down to 600. Can a more favourable account be given of any other shire-town in the state?

*Upper Aquebogue.*—This is a continuous settlement, the centre of which is about three miles north-easterly, as you proceed from the Court House, down the northern branch of the island. It forms the largest parish in the town; and although its religious history is comprized within the last one hundred years, its commencement is veiled in great obscurity.

The present Congregational Church was organised, March 26th, 1758, by the Rev. *Elisha Paine*, pastor of the Separate Church of Bridgehampton; and consisted of 16 members. A house of worship, in dimensions 24 by 33 feet, had been previously erected, on the burying-ground, nearly opposite the present church. The first interment in that ground was made in 1755, and it is supposed that the church had been previously erected.

From an old record, still extant, though deficient in dates and other particulars, it seems probable, that a church had previously existed here, to which a *Mr. Lee* had ministered, and that it was under Presbyterian organization. It is also said that the Rev. *Timothy Symmes* supplied it for some years, preceding the middle of the last century. But when he came, and how long he remained, are equally unknown. He must have left the island, as early as 1746, as he was the pastor of Connecticut Farms and New Providence, N. J., from that year to 1750. During that period, his name appears in the records of the Synod, as a member of the Presbytery of New York.

The church organised in 1758, evidently grew out of the separation produced by Mr. Davenport's operations, in these eastern towns. In no part of the island, was that spirit more rife, or attended with more permanent consequences. The lower parish had been much agitated and divided by the new measures introduced among them. In April, 1749, "the difficulties that for sometime past had subsisted among the people of Aquebogue," say the Presbytery of Suffolk, "were laid before that body." And after hearing the case set forth "by

each party" a letter was sent to the congregation "containing a Christian reprehension of what had been contrary to the order of the gospel; and an exhortation to labour after a forgiving and peaceable spirit, one towards another."

Here it is easy to discover the origin of the subsequent separation, and new organization, which took place a few years afterwards.

The old church edifice at Upper Aquebogue remained till within the recollection of not a few, who are still living. In 1797, a new church 30 by 42 feet, was erected, on the opposite side of the street. It had full galleries, and would accommodate a large assembly. In 1833, it was remodeled, and, excepting the frame, entirely rebuilt, with the addition of a steeple, which is furnished with a bell. It is now universally known throughout the town and vicinity as the "Steeple Church."

Since the above was written, a respected correspondent, to whom the writer is indebted for many facts in the history of this town, says, in relation to the previous organization, "I have since learned that it was a Presbyterian church, and that Mr. Lee was the minister." It is probable that Mr. Symmes preceded this individual.

### Ministers.

The Rev. *Timothy Wells* was the first pastor of this church. He was ordained Oct. 25th, 1759, by Mr. Paine of Bridgehampton, and Mr. Marshall of Canterbury, Conn. He died at Cutchogue, Jan. 15th, 1783, aged 62. "He was an uneducated man, but one of considerable talent, and of deep and ardent piety."

The Rev. *Daniel Youngs* was called March 28th, 1782, and was ordained in the following year, by the Strict Cong. Convention of Conn. He and Mr. Wells, his predecessor, were both natives of the parish, and were trained up in the exercise of their gifts, in their native church. Mr. Youngs had been preaching, for several years preceding his call to this charge. He was a man of considerable powers and influence. "He was at the head of his own denomination on the island. Considering his limited advantages for preparatory studies, he eminently excelled. His reasoning powers were strong. His language, though not always in accordance with the niceties of grammatical precision, was, nevertheless, forcible and often sublime. His eloquence was sometimes bold and awful." He died in 1814 at the age of 70 years.

The Rev. *Moses Sweezy* succeeded Mr. Youngs, in 1815. He was a native of Brookhaven, but had spent his early life in this parish, and first united with this church. In 1808, he was ordained by the L. I. Convention, pastor of a church in New Jersey. He died January 28th, 1826, aged 55 years.

From September, 1826 to 1827, the church was supplied by the Rev. *Thomas Edwards*, from England, and from 1827 to 1831, by the Rev. *Evan Evans*, from Wales. Both of these gentlemen held their ecclesiastical connexion with the New York Association. From 1831 to '34 this church was supplied by the Rev. *Parshall Terry*, from '34 to '37 by the Rev. *John Gibbs*, from '37 to '40, by the Rev. *William Lyall;* and from 1840 by the Rev. *Thomas Harris*, who is still employed.

The history of this church records more than a dozen special seasons of revival, since the year 1783. The present number of communicants is 275. The church having withdrawn from the Long Island Convention now occupies strictly independent ground.

*Lower Aquebogue.*—The first church edifice, within the present limits of this town, was doubtless erected in this parish, about 6 miles north east of the Court house. It was built in 1731. A church had probably been organised a short time before this; of which the Rev. *Nathaniel Mather* is supposed to have been the first pastor. From the private record previously referred to, Mr. Mather's ordination is said to have taken place May 22d, 1728. No place is mentioned, but as he afterwards appears to have been the pastor of this church, at the organization of the Presbytery of Suffolk, and his name occurs in connexion with no other congregation, it may be inferred, that he was originally settled here. He died March 20th, 1748.

In April 1749, the Presbytery having licensed Mr. *John Darbee*, appointed him to preach in this congregation, and at Mattituck, which he continued to do for two years. In the course of his first year, however, a complaint was brought, by certain disaffected individuals, against "Mr. Darbee's preaching and private conversation," which, after a careful investigation by the Presbytery, was judged to be without foundation. Mr. D. subsequently laboured in other congregations, and was ordained as an evangelist, Nov. 10th, 1757, at Oysterponds, at the time of Mr. Barber's ordination.

It has been previously stated, in the history of Mattituck, that at the ordination of Mr. *Parks*, June 10th, 1752, the two churches were united, and continued under his charge till February 11th, 1756 : and for a number of years after, under the Rev. *Nehemiah Barker*. He afterwards restricted his labours to Mattituck, and the congregation of Aquebogue was left to its own resources.

The Rev. *Benjamin Goldsmith* was ordained pastor of this church June 27th, 1764. After thirteen years devoted exclusively to this congregation, a re-union with Mattituck was formed, and he continued in charge of both, till his death, Nov. 19th, 1810, in the 75th year of his age.

At the time of his settlement, it would seem, that the church was exceedingly reduced. At the first church meeting, after his installation, only 4 members attended, and only 17 at the first communion. There were several seasons of refreshing, during his ministry, particularly in 1801–2 and 1808–9. The whole number added to the church was 94 —baptised 771, marriages 380, and he attended 386 funerals.

The writer had but a partial acquaintance with Mr. Goldsmith, and he gives the following notice of him furnished by one of his successors.

"He was a man of sound mind, solid acquirements, plain and unostentatious in his manners and habits—exceedingly diffident of his own powers, "given to hospitality," and of unfeigned piety. His theological views were of the New England stamp. His favourite authors, Edwards, Bellamy and Hopkins. Henry's Commentary was his daily companion. His sermons were unusually well conceived, plain, scriptural, instructive ; and his manner solemn and affectionate. He was eminently happy in the influence he exerted, to preserve the peace and unity of the church, and the edification of the body of Christ. Christians were of one mind, and more intelligent and devout than now. The old-fashioned "conference-meeting" was well sustained, during Mr. Goldsmith's ministry. The members assembled once a week, usually at the pastor's house, to discuss, in a familiar manner, some passage of scripture previously assigned. Some gave their views orally ; others in writing. This meeting was a school of Theology. The members being familiar with the best standard works, would refer to, and quote them with the utmost readiness and accuracy. They became, to use one of the common words of that day, soundly "*indoctri-*

*nated.*" And they were the Aarons and Hurs, to uphold and aid their minister, in every good word and work. Would that the school might be revived, and that love of the truth might once more take the place of a desire to hear or tell some new thing. In those days, the children in the common schools were accustomed to recite the Shorter Catechism, on Saturday of each week; and Mr. Goldsmith usually attended to the recitation, accompanying it with suitable counsels, exhortation and prayer. It was a pastoral visitation, regarded with favour by all. The teacher desired it—the children were gratified with it—public sentiment not merely approved, but required it. How changed the times!"

The Rev. *Benjamin Bailey* succeeded, as the next regular pastor of this church. He was ordained by the Presbytery of Long Island, Nov. 6th, 1811, and dismissed May 18th, 1816. After his dismission he removed and settled in the western part of the state, where he is still living without charge.

The Rev. *Nathaniel Reeve* was employed here from 1817, to 1823.

Since that time, excepting one year occupied by the Rev. *Jonathan Huntting*, and two years by Mr. *Gilbert*, as stated in the annals of Mattituck, the Rev. *Abraham Luce* has been and still continues the stated supply of these two congregations under the name of UNION PARISH.

*Jamesport* is a small settlement of recent origin, a short mile south of the last mentioned parish, and 6 miles below Riverhead. It owes its origin to the speculation-fever of 1835-6, in the bosom of a single individual, who ruined himself by the operation. In 1833, there was not a single human habitation here, now some 40. The object of erecting the village was for the purposes of navigation, and a whaling ship or two are sent out from the port; but being situated at the extreme point of ship navigation on the Peconick Bay, the harbour difficult of access, and the channel constantly diminishing in depth, there is no reason to anticipate any great enlargement. It has made no advance of late years.

A Methodist society has been formed here, which consists of 45 members. They worship in a building erected at the commencement of the settlement for a school-house, or place of worship, as need might require.

*Northville*, is a small settlement, on the north side of the island, about 2 miles from Upper Aquebogue. The church here owes its origin to a secession from the church of Upper

Aquebogue in 1829 ; on account of dissatisfaction with the minister employed by the majority, and the adoption of "a revised Confession of Faith and Covenant." *Sixty* members, adhering to the Confession and Covenant of 1758, withdrew, and set up separate worship, claiming to be the "First Strict Congregational Church of Riverhead." In 1831, they erected a church edifice, 32 by 42 feet, which was located about a mile south west of the former, and within 2 miles of the Court House. From the time of their separation to 1834, they were supplied successively by the Rev. *Christopher Youngs, Mr. Fuller*, the Rev. *Nehemiah B. Cook*, and the Rev. Mr. *Moser*, the last two being connected with the L. I. Presbytery. In the fall of 1831, the church was favoured with a refreshing season, and more than 20 were added to its communion.

In 1834, under the conviction, that the interests of religion required some special exertions to rear a church at Riverhead, this society agreed to divide, and form two congregations—the one at Northville, and the other at the village of Riverhead. The church was removed to Northville, that portion of the congregation paying a stipulated sum to the other, for the purpose of erecting a house of worship near the Court House.

In the winter of 1834-5, the Northville church was supplied by the Rev. *Jonathan Huntting*, and from 1835 to '39, by the Rev. *Abraham Luce*, both of whom were members of the Presbytery.

The Rev. *William Hodge* supplied them from 1839 to 1841. He united with the L. I. Convention in April, 1840, having previously been a baptist minister. He died Jan. 17th 1843. Mr. *James Smith*, a Presbyterian licentiate succeeded Mr. Hodge until the spring of 1845.

This congregation is small, consisting of about 40 families, and the church numbers 130 communicants. It is strictly independent, having no connection with Presbytery, Association or Convention.

*Bating-Hollow* is a small parish about 6 miles west of Northville on the same north road. The settlement was commenced as early as 1719, but no house of worship was erected till 1803. At that time, a building, 26 by 30 feet, was reared.

A church, consisting of 7 or 8 members was organised here in 1792, under the style of the "Third Strict Congregational Church of Riverhead." In Aug. 1793, the L. I. Convention

ordained the Rev. *Manley Wells* pastor, who died May 8th, 1802, in the 55th year of age. The Rev. *Nathan Dickinson* succeeded, but at what date and how long he remained is not ascertained. In Aug. 1820 the Rev. *David Benjamin* was ordained here, by the Convention, and is still living. This parish is small, including only about 30 families.

In 1813 or '14, a member of this church by the name of *Horton*, imbibed the doctrines of Emmanuel Swedenborg; and in 1815, set up a separate place of worship. In 1831, a New Jerusalem Church was organized, consisting of 13 members. In 1839 a house of worship, 24 by 36 feet, was erected; but until quite recently Mr. Horton has been the principal conductor of their services. Since Nov. 1844, the Rev. *M. M. Carll* has been employed here, a part of the time. From 15 to 20 families attend, and the present number of members is 24.

*Wading River* is situated at the northwest corner of the town of Riverhead, directly on the line, so that about one half of the settlement is within the limits of Brookhaven. The church is only a few yards east of the line.

It is not known definitely, at what time the first house of worship was erected; but it is supposed to have been about the middle of the last century. About that time, at the request of the people, the Presbytery of Suffolk repeatedly appointed supplies at this place, and it is confidently asserted, by some, that the first church organised here, was Presbyterian.

The first building was nearly square, being 26 by 28 feet. It stood till 1837, when a new and very neat edifice 33 by 42 feet, was erected, with a steeple and bell.

The parish consists of about 60 families, and what is remarkable, they are all, without exception, of one denomination.

A church of 8 or 9 members was organised here, in 1785, by the Rev. Daniel Youngs, with the style of the "Second Strict Cong. Church of Riverhead," and its delegate was present and took part in the formation of the L. I. Convention, in 1791.

The Rev. *Jacob Corwin*, who had preached here a number of years, was ordained as their pastor, by the Convention, in Nov. 1787. He was dismissed in 1800, and died Sept. 20th, 1833, in the 88th year of his age.

He was succeeded by his nephew, the Rev. *David Wells*. He had been licensed by the Convention in 1802, and was ordained at this place, in 1809. He died Sept. 12th, 1821, in his 46th year.

"After the death of Mr. Wells, the church were only occasionally supplied with preaching from the ministers of the L. I. Convention, until Nov. 11th, 1831, when the Rev. *Parshall Terry* was employed for one half the time, or every other sabbath. Mr. Terry closed his labours with them, May 1832, and was succeeded by the Rev. Elizur W. Griswold, a member of the Convention, who continued his labours for one half of the time, until May 1834." Mr. Griswold had been received by the Convention from the "Methodist Society," and afterwards united with the "Protestant Methodists."

The Rev. *Christopher Youngs* commenced labouring here in the spring of 1835, and continued till 1841.

The Rev. *John H. Thomas*, supplied this people for 18 months, from 1842.

Since his removal they have had only occasional supplies for a few months, and are at present entirely vacant. They have had no settled pastor since the death of Mr. Wells in 1821.

In the early settlement of this place, through the benevolence of some individuals, though the history of the transaction appears to be well nigh lost, this congregation became possessed of a large tract of land, which it is said, would now be worth $20,000. In former days, however, it was considered of small value, and was therefore disposed of with little discretion, till it is now reduced to the value of about $3,000. It may be a matter of surprise that a congregation thus endowed, and united in their religious views, should be willing to live with such an irregular supply of the means of grace.

*Summary.* In this town, there are 10 distinct religious organizations, and as many houses of worship, viz., 1 Presbyterian, 5 Congregational or Independent, 2 Methodist, and 2 Swedenborgians.

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The territory included in this town, being formerly a part of Southold, was a principal seat of those churches, which were organised in affinity with the *Separate Churches* of New-England. Both there and here, they remained for many years, in a strictly independent form. But, in process of time, those churches in Connecticut, with their ministers, formed an ecclesiastical organization under the style of the "*Strict Congregational Convention of Connecticut*;" and in 1781, they published a "Confession of Faith and Form of Government," which was republished on Long Island in 1823. In

connexion with this, they gave a "brief history of their separation from the Standing Order," and an account of the organization of their first church, and the ordination of its first minister. In the same pamphlet they set forth the reasons of their separation, and "some of the errors that attended" that event.

On the 26th of August, 1791, a similar organization was formed at Upper Aquebogue, in this town, under the style of "*The Strict Congregational Convention of Long Island.*" The original members were the Rev. Messrs. *Daniel Youngs—Jacob Corwin* and *Noah Hallock*, (all of whom had been ordained by the Connecticut Convention;) with delegates from the churches of Aquebogue and Wading River. This body has received or ordained between 20 and 30 ministers, and have formed a number of additional churches, in various towns in Suffolk County, and in the northern parts of the state of New Jersey. The Connecticut Convention, it is believed, has been extinct for many years, as the L. I. Convention was called upon, in 1817, to ordain a pastor for the church at Lyme, Ct., who held his connexion with this body, till his death. This Convention has continued its existence till the present year, though at the time of the organization of the L. I. Association, it was reduced to a single ministerial member.

These churches have always been the friends of evangelical religion, and have been favoured with many interesting and powerful revivals of religion.

Asperities of feeling, naturally engendered by circumstances that have been hinted at, kept these ministers and churches and those of the Presbyterian order, aloof from each other for a considerable length of time. But contiguity of situation and occasional intercourse in the social and religious relations of life, gradually allayed these feelings, and ultimately led to the suggestion of something like an interchange of ministerial labour. Accordingly April 10th, 1793, the Presbytery of Long Island "approved of those ministers being invited to preach occasionally, by any of the ministers of their body who should think it expedient." Two ministers and their elders, from the western part of the island, protested against this vote.

In the review of this record in 1794, the Synod of New-York, in their vote of approval, made an exception to "the determination of that Presbytery to invite certain gentlemen to preach in their pulpits, with respect to whom there was no evidence that they had been introduced into the ministry, in

such a way as ought to be approved." And "the Synod recommended to the Presbytery of Long Island to reconsider their determination on this subject." In the following year, the Presbytery reported, that "they had proceeded according to the recommendation of the Synod, to reconsider their resolutions, as to the admission of certain men occasionally to preach in their pulpits; and having spent some time in deliberating upon it, could not find sufficient reason to reverse their judgment upon this subject, at present."

This interchange of ministerial labour was kept up, with mutual satisfaction, for a number of years; till in 1807, it was interrupted, by the reception into the Convention, of a member of the Presbytery, who had fled from discipline; but in 1812, suitable satisfaction having been given, harmony was restored, and has remained uninterrupted to the present time.

It may be added that the Long Island Convention, at its meeting in April last was, by consent of the members, dissolved, and each left to seek such ecclesiastical connexion as he might choose. At that time, it consisted of six ministers and four churches.

## SECTION 3.—SHELTER ISLAND.

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|---|---|
| Number of acres improved, - - - - | 4,836 |
| " " " unimproved, - - - | 5,164* |
| Ratio of population to the acre, 1 to 20. | |

The situation of this island, lying in the Great Bay, between the two eastern branches of Long Island, has been previously described.

The Indian name, like most aboriginal words is variously written. But its most common form is *Man-hansack-aha-quashu-wornock*, which is said to mean, "*an island sheltered by islands.*" The tribe of Indians, that occupied it, bore the name of *Manhassetts*.

Its surface is very peculiarly formed, by alternate hills and hollows, so that there is scarcely a single acre of level

* This number in Burr's Atlas is 15,164, which is manifestly an error; and was probably designed for the number above stated. But even this is larger than the common estimate. It has always been understood, that the area of this island does not exceed 9,000 acres, at which the ratio of the population is stated above.

land, throughout its whole extent. Some of the intervals between the hills are complete basins, and are occupied by swamps. A few of the elevations on the north and west are supposed to be one hundred feet in height, and afford a very extensive prospect of both land and water. Its large fresh pond has been previously mentioned, (p. 35.)

There are many rocks distributed on the shores; and one of immense bulk, at a considerable elevation, on the north-western part of the island.

The date of its settlement is generally fixed at 1652; but it remained nearly 80 years after that time, an appendage of the town of Southold. In 1730, it was first organised as a distinct municipality; but the ecclesiastical relations of the people with that town remained even beyond that period.

## CHURCHES.

It is difficult to ascertain the exact date of the erection of the first house of worship; but it is supposed to have been somewhere near the middle of the last century. It was built under the supervision of *Brindley Sylvester*, who was the principal proprietor of the island. He died in December, 1752, as appears from his funeral sermon, which was preached by the Rev. Mr. Troop of Southold from Prov. xi. 17; and was printed at Boston. At his death, Mr. Sylvester bequeathed to the congregation one hundred pounds, New York currency, to aid in the support of the gospel. At a subsequent period, *Benjamin Conkling*, who died February 21st, 1826, bequeathed to the church and congregation, a large portion of his property, for the same object.

The first house was in a central position, and remained with little alteration, except from the hand of time, till 1816, when it was demolished, and the present edifice erected in its place, which was dedicated July 17th, 1817.

In the erection of this house, the congregation were assisted by subscriptions from abroad. "Several gentlemen in New York city contributed liberally, and Col. Rutgers presented the pulpit, that was taken out of the Rutgers' street church, which was so very high and ill constructed as to have been an equal annoyance to preachers and people, for the space of twenty-five years. It has, however, been removed, in the year past, and a neat and convenient one erected in its place, which gives universal satisfaction."

There is no evidence of the existence of an organised

church on this island, before the present century. It is generally believed that there was none. The congregation was incorporated under the statute of the State, in 1787, and the earliest organization of a church, of which there is any record, was made September 28th, 1808. It consisted of 15 members, and adopted the congregational form of government, which it retained till March 27th, 1812, when it was received under the care of the Presbytery of Long Island.

### Ministers.

It is a singular fact, that this town has never enjoyed the labours of a settled pastor. The first preacher, of whom there is any positive information was the Rev. *William Adams*, who resided in the family of Brindley Sylvester before his death; and afterwards in the family of his son-in-law, Col. *Thomas Dering*. He is supposed to have laboured here, though not constantly, for the space of thirty years. He was here in 1764, as appears from a letter from Whitefield, that will be given in the sequel.

What other ministers supplied this congregation, during the remainder of that century, is not known.

The Rev. *Daniel Hall* immediately after his dismission from Sag Harbour removed to this island in April, 1806; where he laboured till the close of his life. He died January 12th, 1812. His death was occasioned by *tetanus*, induced by the amputation of a cancerous foot.

For a number of years after Mr. Hall's decease, this church was destitute of any stated preaching. Since that time, it has been supplied at different intervals, by different individuals, among whom were the Rev. Messrs. *Ezra Youngs*, *Jonathan Huntting*, *Daniel M. Lord*, *Randolph Campbell*, *William Ingmire*, and *Anson Sheldon*, who is their present supply. Of these, except the last, the Rev. Mr. Huntting laboured the longest among them; and at a period, when the church and congregation were struggling with difficulties. Mr. Sheldon commenced his labours in the spring of 1842.

It is worthy of remark that this little church, though destitute a great part of the time of a preached gospel, were in the habit, when denied this privilege, of meeting together regularly, on the Sabbath day, for social worship; in which they usually had a sermon read. And although we have no record, in their early history, of any powerful revival of religion, yet there were "more or less accessions to the church almost every year." It is supposed, however, that the island

participated, with the surrounding towns, in the great awakening of 1741–2, and again in 1764.

The first distinguished work of grace, of which we have distinct knowledge, was in 1816. It commenced in January, and continued through that and the two following months. At this time, the church was vacant, and depended for help, entirely on the neighbouring ministers. The names of *Woolworth* and *Phillips*, among the dead, and *Huntting* among the living, are mentioned as aiding, by their labours of love, this work of God. During this interesting season, between 40 and 50 are supposed to have become the subjects of renewing grace; of whom 37 were added to the Church in the course of that year.

Since that time, there have been several seasons of refreshing, in which Christians have been revived, and some encouraging accessions made to their number. Under Mr. Huntting's labours, 10 or 12; and under Mr. Campbell's ministry of three years, 26 persons were admitted to the communion of the church. During the last three years, under the ministry of the present stated supply, 11 individuals have been received.

Since the organization of this church, about 200 persons have been admitted to membership; of whom about *two-thirds* are now numbered with the dead. A single individual of the original members survives.

By the generous bequest previously mentioned, this congregation is possessed of a fund, principally in money at interest, to the amount of more than $8,000. And this presents a fact in the history of this parish, that also exists in several other congregations on the northern branch of Long Island, which has too intimate a relation to their spiritual interests, to be passed over in silence.

It seems to have been a favourite plan with the fathers of some of these towns, to provide funds for the support of the gospel, independent of the voluntary contributions of the people, from year to year. Hence, by their own subscriptions, in the course of their lives, and by bequests at death, such a fund exists in the congregations of Wading River, Cutchogue, Southold and Orient, which in the aggregate, including that of Shelter Island, amounts to more than *thirty thousand dollars*. In almost all these congregations, the annual income from this source, is nearly equal to the support usually made for the ministry among them; without any contribution from the people. It might, at first view, be supposed that while they

have been in this favoured situation, they must have experienced no difficulty, in sustaining the institutions of the gospel. And yet, if we carefully review the history of these parishes, for the last sixty or seventy years, we shall find it difficult to produce an example, from any other quarter, where the ordinances of religion have been less permanently enjoyed, or where the enervating and ruinous system of stated supplies by annual contracts, has been more extensively practised. One of these churches, we have seen, has never had a settled pastor; another, only one; two others have depended on stated supplies, for the last twenty years: and the most favoured one, the old parish of Southold, has enjoyed the labours of a pastor, but a little more than half the time, for the last sixty years. And this is the only Presbyterian or Congregational church, (out of thirteen,) in the three towns of Riverhead, Southold and Shelter Island, that has a settled pastor, at the present time.

Such facts as these render it questionable, whether it is desirable for a congregation to have the means of supporting the gospel within themselves, and independent of their individual contributions. There is a foundation in the constitution of the human mind, at least, as it is perverted by sin, to esteem that of little value, which costs little or nothing, and general observation and experience attest, that congregations usually exhibit an interest in attending on the privileges of the gospel, in proportion to the exertions and sacrifices, which they make to sustain them.

In addition to this, dissentions and painful divisions are apt to arise in endowed congregations. Allusion is not made here, to those differences of opinion and discussions, which are liable to take place, about the economical management of the funds. These, though sometimes unpleasant and productive of evil, are small compared with others of a more serious character. When such a parish becomes divided in opinion, on the employment of a minister, or any other question deeply involving their spiritual prosperity, there are not the same motives, as under other circumstances, to induce them to unanimity. A majority is under very strong temptations to disregard the feelings and rights of the minority, and to feel, if they do not say—"We do not need your help—we have the means of carrying out our wishes, in our hands—you may come to church, or stay at home, or go elsewhere, as you please." Instances are not wanting, in which a congrega-

tion, rich in funds, have dwindled down to a small number of hearers.

There is yet another consideration. The possession of large funds is apt to produce an unhappy influence on the benevolence of a congregation. As a general rule, it will be found true, that those individuals and parishes, which are the most generous in supporting the gospel at home, out of their own pockets, are the most liberal in contributing to every benevolent and christian enterprise. The congregations, from which the most uniform and substantial aid is derived, to send the blessings of the gospel to the ends of the earth, are not usually those which have public funds to support divine institutions among themselves. Nor are the individuals who are most forward in this work, generally those who abound in wealth. But they are those whose charity, by beginning at home, has learned to walk abroad, and scatter blessings wherever it goes.

For these and other reasons, it is confidently believed, that the spiritual interests of these, or any other congregations similarly situated, would have been in a better condition, if they had never possessed a dollar's worth of property, beyond their church, parsonage, and burying-ground, that they find themselves, at the present time.

The reader will pardon this digression. The facts belong to the history of these churches: the remarks which they have elicited are believed to be important and worthy of consideration. But, there is yet another evil involved in this connexion, which deserves notice. While some of the congregations of Long Island have no *parsonage-house* for the accommodation of a minister's family, others are possessed of a *large farm*, by the cultivation of which, they expect a minister to obtain a large portion of his support. Both of these are evils—but the latter, much greater than the former. It oftentimes contributes to the speedy settlement of a minister, when a congregation have, at their command, a comfortable house for his accommodation; the want of which, in some instances, when every thing else appeared favourable, has prevented his stay. And as ministers are not apt to abound in carnal things, such a provision preserves them from the embarrassment of providing their own tenement; or the greater inconvenience of a removal from one dwelling to another from year to year. Besides, in this day, when the pastoral relation has become so frail, it is peculiarly undesirable that ministers should be the owners of real estate, in the congre-

gations of their charge. Instances might be adduced, in which it was evidently for the interests of both minister and people that they should separate ; and yet the nominal union was continued from year to year, with constantly increasing dissatisfaction, from no other cause than that he owned a house, and they were unwilling to purchase it, at a fair price. By this very means, many a congregation has been materially weakened, if not absolutely destroyed.

But the other arrangement is a still greater evil. When a congregation call a minister "to watch for their souls," and then impose upon him the necessity of becoming a farmer, and labouring with his own hands to obtain his daily bread ; and that too, on land that is already worn out, because its successive occupants have had no inducement to manure and improve the ground, that may pass the next year into other hands, he must surely starve, or else betray the vows imposed by his holy calling.

This evil is not obviated by an agreement which is sometimes made on the part of the people, to perform all the labour on the parsonage farm. For, even in this case the superintendence must lie on the minister's mind, which must necessarily divert him from his appropriate duties. On this point, the arrangements of the Levitical economy, though not binding in form, being founded in immutable principles, are full of instruction. A liberal provision for the priesthood was made, independent of their personal labour on the soil. And in the division of the land of promise we find this record, "But unto the tribe of Levi, Moses gave not any inheritance : The Lord God of Israel was their inheritance, as he said unto them." Josh. xiii. 33. And it is added, "Therefore, they gave no part unto the Levites, in the land, save cities to dwell in, with their suburbs for their cattle, and for their substance." Chap. xiv. 4. They needed houses, like other people to live in, and suitable out-houses to protect their personal property ; but not a foot of land for cultivation, because it would interfere with their sacred calling. Has the spirit of this important arrangement changed ? or, is there less reason now, for the ministers of religion to be exclusively devoted to the service of the altar ?

WHITEFIELD'S *tour on Long Island.*—There is as much propriety here, as any where, in noticing Whitefield's visit to the eastern churches on Long Island, especially as he preached at Shelter Island, as well as in other towns. But it is very remarkable that so little has been handed down upon this sub-

ject. And there are probably many now living in the eastern towns, who have no knowledge of the fact, that that distinguished servant of the cross ever honoured their forefathers with a visit. And what renders this still more surprising, is that Whitefield preached in most of those towns, and particularly at Easthampton, in the incipient stages of the great revival of 1764, of which Dr. Buel published a detailed Narrative without naming that eminent stranger. He indeed says, that "in the beginning of the year 1764, there appeared some hopeful tokens, that the Lord was preparing his own way for a gracious visitation." And he informs us that this revival was developed in all its power, on "the 18th of March;" and yet he makes no allusion to Whitefield or his labours, though his visit to that place was only 6 or 7 weeks preceding that date. It is difficult to account for this singular silence.

It is known from various authentic sources, that Whitefield had spent the seven weeks preceding the 23d of Jan., of that year, in the city of New York and its vicinity. Between that date and the 3rd of Feb. he visited the eastern towns of Long Island. His head-quarters appear to have been the hospitable mansion of THOMAS DERING, Esq., on this island.*

"Having left New York," says Dr. Gillies, "he preached at Easthampton, Bridgehampton, and Southold on Long Island, and Shelter Island." As this is all the published record of this tour, that the writer has been able to find, the following letters, which are still in the hands of the Dering family, and have been kindly furnished by Dr. *Nicoll H. Dering*, of Rome, N. Y., to whose excellent grandfather, they were addressed, will not be out of place. It seems that Whitefield completed his excursion through the eastern towns, at Southold, and wrote the first letter on the eve of embarking across the Sound; after which, he preached at New London, Norwich and Providence, on his way to Boston.

"Stirling, Feb. 3, 1764,
At night.

"My Dr. Sir,

What a winding world do we live in! I have been a good way round, and now am come within sight of your house

* *Samuel L'Hommedieu*, Esq., who died at Sag Harbour, March 7th, 1834, was a young man, at the time of Whitefield's visit, and was hopefully converted under his preaching; of which the writer has often heard him speak. It is moreover recollected in his family, that he frequently mentioned his assisting in making a raft, to convey Whitefield, with his horse and carriage, over the ferry from Southold to Shelter Island.

again. Yesterday, the boat and all was just gone. To-day, I trust, some have felt themselves undone—one, upon the road, we overtook, sweetly, sorely wounded. Grace! Grace! I am now come to wait for sailing. Will you send a poor, but willing pilgrim, the promised sea-provisions. God feed you and yours with the bread that cometh down from heaven. A thousand thanks for all favours. Add to my obligations by continuing to pray for, my dear friend,

Yours, in the never-
failing Jesus,
G. W."

The next was written after his arrival in Boston.

"Boston, May 2, 1764.

"And is Shelter Island become a Patmos? It seems so by my dear friend's letter. Blessed be God! Blessed be God! What cannot a God in Christ do for His people. All things well. Though he leads them seemingly in a round about, yet it is a right way. Though they pass through the fire, yet it does not consume—though through deep, yea, very deep waters, yet it does not overwhelm, so as to destroy them. And all these are only earnests of good things to come. How many assurances, that we shall, at last, be carried through the Jordan of death, and safely landed in the Canaan of everlasting rest. Surely he cannot be far from them now. Such frequent shocks that your earthly tabernacle and mine meet with, must necessarily loosen the silver cords that hold them up. What then? We have a house not made with hands, —eternal—in the heavens.

"Though we cannot join in singing, we can in repeating,

'By THEE, we shall
Break thro' them all,
And sing the song of Moses.'

Methinks, I hear you say, Amen! Hallelujah!—and why? Because His mercy endureth forever.

"I could enlarge, but must away to my throne. It is but seldom I can climb so high. But an infinitely condescending Jesus vouchsafes to smile upon my feeble labours, here and elsewhere. Who knows but I may ere long come your way. Perhaps the cloud may point towards Patmos. Mr. Wright will be glad. He is better and sends most cordial respects. My poor prayers constantly wait upon your *whole self*, Mr. *Adams*, and your rising offspring.

"In sure and certain hope, if we never meet in this world,

of a glorious resurrection to eternal life, in that which is to come, I subscribe myself, very dear Sir,

"Your truly affec. sympathizing friend,
And willing servant, in our common never-failing Lord,
G. Whitefield."

Although there is nothing peculiarly interesting in these characteristic letters of this man of God, except as identifying the time and scene of his short tour on the island, they are worthy of preservation. And it is to be hoped, if there are any other memorials of that visit, still extant, that they may be rescued from oblivion.

## SECTION 4.—EASTHAMPTON.

| | |
|---|---|
| Number of acres improved, - - - | 17,827 |
| " " unimproved - - - | 52,673 |
| Ratio of population to the acre, 1 to 33, nearly. | |

This is the most eastern town on Long Island, lying on the south branch, and extending from Montauk Point 20 miles west. It includes also Gardiner's Island, and another small one, called Ram Island, lying still nearer the north shore.

The town plat, or first and principal settlement is situated near the ocean, about 3 miles east of its western boundary. There are several other small settlements, in different parts of the town; Amagansett, at the east—the Springs and Fireplace at the north, and Wayunscutt at the south-west; but all belonging to one congregation.

The first settlement in this town was commenced in the spring of 1648, by a number of families from Lynn, and other neighbouring towns, in Massachusetts. (Gardiner's Island, however had been purchased and taken possession of by its proprietor as early as 1639.) The town was first called *Maidstone*, from the town of that name in England, whence some of the settlers had emigrated; but the present name was adopted about the year 1662.

The first settlers from New-England, as well as those who afterwards joined them from the mother country, were strict puritans. The establishment of gospel institutions was made a primary object. This is saying enough to give a correct idea of their regard for religion and morals. But a few of their early municipal regulations will exhibit some of the means by which they endeavoured to guard the interests of their infant community.

May 16th, 1651, it was ordered, that "Noe man shall sell his accommodation to another, without consent of the towne; and if any purchase without such consent, he shall not enjoy the same."

"Noe man shall sell any liquor, but such as are deputed thereto by the towne, and such shall not lett youth and those under authority remaine drinking att unreasonable hours; and such persons shall not have above half a pint among four men."

"Goodman Megg's lot shall not be laid out for James Sill to go to work on, and he shall not stay here."

"Noe Indian shall travel up and down, or carry any burthen in or through our town on the Sabbath day, and whosoever is found soe doing shall be liable to corporall punishment."

In regard to a "false witness" it was ordained that, "there shall be done unto him, as he had thought to have done unto his neighbour, whatever it be, to the taking away of life, limb or goods." And "whosoever shall slander another shall pay a fine of five pounds."

"For the prevention of abuse among the Indians, by selling them *strong waters*, no man shall carry any to them to sell, nor yet send any, nor employ any to sell for them; nor sell any liquor in said town to any Indian for their present drinking, above two drams at a time."

As a fair illustration of the sentiments of the people, in relation to both religious and civil matters, the following platform of government adopted at an early period of their history is worthy of preservation.

"Forasmuch as it has pleased Almighty God, by the wise dispensation of his providence, so to order and dispose of things, that we, the inhabitants of Easthampton, are now dwelling together; the word of God requires that to maintain the peace and union of such a people, there should be an orderly and decent government established, according to God, to order and dispose as occasion shall require, we do therefore sociate and conjoin ourselves and successors to be one town or corporation, and do for ourselves and successors, and such as shall be adjoined to us at any time hereafter, enter into combination and confederation together, to maintain and preserve the purity of the gospel of our Lord Jesus Christ, which we now possess; as also the discipline of the church, which, according to the truth of said gospel, is now practised among us, as also, in our civil affairs, to be guided and governed by such laws and orders, as shall be made, according to God, and

which, by the vote of the major part, shall be in force among us. Furthermore, we do engage ourselves that in all votes for choosing officers, or making orders, that it be according to conscience and our best light. And also we do engage ourselves, by this combination, to stand to and maintain the authority of the several officers of the town, in their determinations and actions, according to their orders and laws, that either are, or shall be made, not swerving therefrom. In witness whereof," &c.

In the year following the adoption of the preceding instrument, a woman was sentenced "to pay a fine of £3, or, stand one hour with a cleft stick upon her tongue, for saying, that her husband had brought her to a place, where there was neither gospel or magistracy."

The views and feelings, habits and customs of the original inhabitants of this town have probably been transmitted to their posterity with less change, than in any other part of our country: and in more respects than one, the character of the community is more unique, than that of any other settlement of equal extent. On politics, religion and almost every other subject, upon which we generally find a great diversity of sentiment, the people of Easthampton have always been, and still are remarkably united. In the times of the hottest political contests, about the commencement of the present century, there were but two dissenting votes usually given at the general elections; and these were cast by persons living in Sag Harbour, the eastern part of which extends over the line into the territorial limits of this town. And with the exception of this corner of their territory, it is said there is even, to this day, little increase of dissent.

But their union in religious views is equally remarkable. There never has been but one church, and one place of worship, for the space of nearly 200 years: and, with the exception already made, it is said that there are very few professors of religion of any other denomination of christians than the "standing order."

The steady habits and rigid morals of primitive puritanism are probably retained here in greater purity than in any other part of the new world. Till of late years, there was no tavern in the town, as no one could afford to pay the *minimum* price of a licence established by law. Whenever a traveller entered the place, (which in former times, was a very rare occurrence,) and inquired for a house of entertainment, he was always directed to the Town-Clerk's residence, or some other

respectable house, where he was hospitably entertained as long as he had occasion to stay. A law-suit beetween two of its inhabitants was an occurrence scarcely known; and when a precept from the next town was served on an inhabitant of Easthampton, it was generally compromised without a formal trial. And it is believed that a riot, or breach of the peace, is an occurrence unknown in the annals of this town.*

The peninsula of Montauk, whose physical features have been previously described (Part 1,) constitutes a part of this township, and is occupied as a common pasturage. It was originally divided into some 30 shares, and these were subdivided into *eighths*, each of which entitles the owner to the pasturage of 7 neat cattle or 49 sheep. Its elevation in the midst of the ocean—its wonderful supply of fresh water from the springs, swamps and vast ponds previously described—its luxuriant pastures—the refreshing sea-breezes, and the entire absence of flies and moschetoes, which abound in the adjacent marshes, render it one of the most delightful retreats for domestic animals; where, in the course of a few weeks, they become fat and healthy. It is still subject to the Indian reservation, which, however, must soon become extinct, in the extinction of the race. But the people of Easthampton should never permit the name of WYANDANCH, the unwavering friend of the white man, to sink into oblivion. It is worthy of a monument: at least, let it be inscribed in Capitals, on one of the Granite Rocks, in the midst of those vast burial grounds which still occupy so large a portion of this peculiar spot.

* At the time this remark was penned, the following instance of the early application of Lynch-law was not recollected; the record of which, however disgraceful to the good people of this town, truth demands:—

Just after the close of the American war, a pedler from Conn. who had been in the habit of supplying the east end with gewgaws and nick-nacks, arrived in town on Saturday evening. The next morning, though labouring under symptoms of the *measles*, and in despite of the remonstrances of his hostess, he attended church, as was supposed, merely to let the people know that he was ready to supply them with "Yankee notions." This act of temerity being bruited through the congregation in the afternoon, excited such a torrent of indignation, accompanied with strong intimations of personal violence, that the wary pedler deemed it prudent to decamp as early as possible in the morning. But he was not early enough for a company of young men, who were soon upon his track; and after overtaking and bringing him back, they rode him upon a rail through the village, and finally ducked him in the town pond. Nearly 100 people afterwards had the measles, of which several died; but whether contracted in church, or in the scrape of Monday morning, of course, could not be determined. The pedler, subsequently, prosecuted the perpetrators of this disgraceful outrage, and obtained a verdict of $1000 damages.

### CHURCHES, &c.

The first house of worship was erected in 1652, in dimensions 20 by 26 feet, and was covered with *thatch*. The people had previously worshipped in an "ordinary" or public house, for the use of which the owner was paid 18 pence a week. The church was repaired and enlarged in 1673; and again in 1698.

In 1717 a new edifice was raised, and finished in the following year. It was then the largest and most splendid building of the kind on the island. It was furnished with a *bell* and *clock*, which have jointly kept and proclaimed the flight of time, for 125 years. To accommodate an increasing congregation, in process of time, a second gallery was erected, above the first, which formed a singular feature in the interior of a house of religious worship.

In 1823, the interior of this church was removed, the building entirely remodeled, and finished in a modern style. It is now probably the oldest church edifice on the island; (the frame being 128 years old;) and unless the taste of the people should demand a new one, it may stand another half century.

The first settlers of this town were deeply convinced of the importance of general education, as well as religious instruction; and hence, they made provision for a permanent school. They employed an approved teacher, to whom they gave a salary of £30 a year (while they gave their minister £40;) which was raised by a tax. He was constantly employed in his office till his death in 1663, when another was immediately and permanently engaged.

This school was kept up till Dr. Buel's day; when, in 1784 by his influence a spacious Brick Edifice was erected, in the centre of the village, and incorporated under the name of "Clinton Academy;" in honour of George Clinton, then Governor of the State, who presented it with a Bell. This, it has been previously stated, was the *first* Academy chartered by the Regents of the University of this State. It has uniformly enjoyed a liberal patronage from the town, which is more than can be said of many similar institutions; and was formerly much resorted to by pupils from abroad.

### MINISTERS.

The Rev. *Thomas James* was the first pastor of the church

of Easthampton. His name appears in the list of early settlers; and, if he did not come with the first 8 families, that took possession of the town, he must have followed soon after. He was the son of a minister and a theological student, when he emigrated with his father to the new world in 1632. He is reputed to have been a man of talents and picty; and enjoyed the entire confidence of his people, among whom he had great influence, in all secular affairs, as well as in their spiritual concerns. It is generally supposed that he was, withal, eccentric; of which his dying injunction is generally referred to as sufficient evidence. He requested, and his affectionate people complied with the request, that his body should be interred in the eastern part of the burying ground, *with his head to the east;* assigning as a reason, that he wished to arise in the morning of the resurrection, with his face to his people. Whatever singularity may attach to the arrangement, it was doubtless intended to be a standing lesson to the people of his charge who survived him, by which "though dead, he might yet speak" to them.

The following is the inscription on his tomb stone, which, from the vast increase of that congregation of the dead, during the ravages of 150 years, is now to be found near the centre of the burying yard:—

Mr.
Thomas
James. dyed
THE 16th day of
Jvne in the
yeare 1696. HE
was Ministar
of THE gospel
and Pastvre
of the church
of Christ.*

* The words "THE—HE and THE" printed in Capitals, are engraved on the Tomb Stone, with only two perpendicular strokes, the T and E being formed on the H.

Several years before his death, Mr. James became so infirm that he was obliged to have an assistant, but his people kindly continued his salary. The Rev. *William Jones* was employed during the last three years of Mr. J.'s life, and until his successor was settled.

The Rev. *Nathaniel Huntting* was the second pastor of this church. He commenced his labours here in Sept. 1696, and was installed Sept. 13th, 1699. He was a close student and an industrious minister. Dr. Beecher states in his history of this town, that "more than 100 volumes of his manuscript sermons are extant, written in a clear and nervous style." After serving the people just 50 years, he was, through infirmity, dismissed, at his own request, on the settlement of his successor, Sept. 19th, 1746; and died Sept. 21st, 1753, aged 80 years, or more.

For several years preceding the relinquishment of his charge, Mr. H. had been so infirm as to require assistance, and several helpers had been employed. Among these, was the Rev. James Davenport, who, in the height of his zeal, made a deep impression on the people. And here was presented a clear illustration of the influence of the *new-light* spirit, and its *separatical* measures, in regularly established churches. Some of the people, not contented with expressing their admiration of this wonderful man, but imbibing the censorious spirit of the age, soon began to make hard speeches of their aged pastor, who had spent almost half a century in teaching them the way of life; and at length actually turned their backs upon his ministry. The congregation became so much divided, that they could not unite upon any candidate. A council, convened to consider a call addressed to one who had a majority, refused to proceed to his ordination, for "the want of harmony among the people." The Rev. Mr. Burr, of New Jersey, being one of the number, pledged himself to send them a candidate, who, he believed, would be acceptable. Just after his return home, he met with the Rev. Samuel Buel, who was on his way to Virginia, who, being prevailed on, though with great reluctance, to visit Easthampton, was most cordially received by all parties.

The Rev. *Samuel Buel*, D.D., the third *semi-centenary* pastor of this church, was born at Coventry, Ct., Sept. 1st, 1716—graduated at Yale, in 1741—licensed the same fall—ordained in New England, 1743, and installed in this town, Sept. 19th, 1746, on which occasion, his predecessor was dismissed. The year following his installation, he and his church united in the

organization of the Suffolk Presbytery ; and from that time, it has remained a Presbyterian Church. Shortly after, the question arose in this congregation as to the propriety of admitting to sealing ordinances, " those who had separated from the ministry of Mr. Huntting, without making some reflections upon that conduct of theirs." This question was submitted to the Presbytery, Oct. 25th, 1749, and was not definitively acted on, on account of the absence of several members, till April 4th, 1750 ; when the Presbytery,

1. " Voted that the adult Christian inhabitants of Easthampton, that separated from the ministry of Mr. Huntting, acted contrary to the order of the gospel, and ought to make proper reflections on their conduct." And,

2. " Judged it proper that they should make a confession of their misconduct in manner following :—

" I acknowledge that my separation from the Rev. Mr. Huntting's ministry, and speaking reproachfully of him in a time of great difficulty and ignorance of church government, though a season of special divine influences, was contrary to the order of the gospel and the rules of discipline in Christ's visible church ; and such divisive principles as were the spring of my separation, I now renounce with sorrow, desiring forgiveness of all I have offended, and resolve, by divine assistance, upon a regular course for time to come."

Though *new-lightism* had taken a deep hold in this church, and there were many things calculated to keep it alive, yet the decided ground taken by the Presbytery, (however inexpedient it might be deemed now-a-days,) and carried out by the pastor, who by his great popularity with all parties, was able to accomplish it, probably did more to correct the evil, and prevent its resuscitation, than any other measures that could have been devised. While a faithful testimony was borne to the work of God, these irregularities, and unchristian speeches were branded as disorderly and sinful. Happy would it have been for the churches of our day, if our ecclesiastical judicatories had been as prompt to place the seal of their disapprobation on the same fanatic spirit, with all its distinguishing peculiarities, when it was revived about 20 years ago. But then they were told, " you cannot condemn those things which you consider wrong, without arresting the work of the Spirit, with which they are accompanied." Yielding to this false and delusive doctrine, the watchmen of Zion were constrained to hold their peace, when they saw the flames kindling, that, under the mask of a heavenly fire, have burned

over the land: desolating some of the fairest portions of God's heritage,—filling the churches with hypocrites, and driving hundreds of pastors from their charge.

Few ministers have been formed, by both physical and gracious endowments, to make a deeper impression on the people of their charge, or have left a more abiding impress of their own spirit and characteristics, than Dr. Buel. He had come into the gospel field, and commenced his labours in the very dawn of that remarkable revival, which so extensively pervaded the land, about the time of his licensure. And while others were carried away with the extravagances of the times, he, strongly attached to such men as Edwards and Bellamy, the former of whom, he often said, he regarded, under God, as "his oracle," was saved from imbibing the spirit of fanaticism and disorganization. And this is the more remarkable, when it is admitted, that in the constitutional temperament and consequently, in the movements of Dr. Buel, there was an ardour of zeal, that oftentimes bore a strong resemblance to the enthusiasm of the age. But his discriminating mind, and sound judgment, always prevented it from degenerating into "a zeal not according to knowledge." Detached expressions, and isolated acts are now often rehearsed, which would indicate to the hearer, without any other information, that their author, if not an absolute ranter, was, at least, an imprudent and enthusiastic declaimer. But he was a remarkably judicious minister—an able divine, a vigilant pastor, and a most pungent and successful preacher of the blessed gospel. His oratorial powers were of a more popular cast, than was common in his day. And when to this are added, the clear and forcible views of gospel truth and duty, which he always exhibited, and that earnest, melting flow of soul, that impressed his hearers with the conviction, that he would gladly "pluck them, as brands, from the burning," we may form some idea of his preaching. The writer recollects to have heard him but once, and that in childhood, but the abiding impression left on his mind, confirms the correctness of these remarks.

Dr. Buel was a man of a cheerful disposition and sprightly wit, and very much of the gentleman in his deportment. These traits in his character might be illustrated by numerous anecdotes, but the following extract from the "Chronicles of Easthampton" will suffice:—

"Mr. Buel was on friendly and intimate terms with Gov. Tryon, and who, from his lively disposition, ready wit, and fondness for the chase, was a favourite of Sir William Er-

SKINE, (commander of the British forces stationed at Easthampton in the revolutionary war)—and often had it in his power to mitigate the severity of their orders by his intercession, which was seldom refused when timely made. He frequently joined their parties, which he enlivened by humorous anecdotes, and agreeable conversation. On one occasion, he was behind the hour appointed for a deer-hunt, to which he had been invited. The commander had detained the party, which was principally composed of younger officers, who were impatient of the delay. Tired of waiting, they had already mounted, when, perceiving his friend Buel approaching, Sir William required them to dismount, and receive him. Lord *Percy*, afterwards Duke of Northumberland, and then an aid-de-camp, while impatiently pacing the floor, was introduced to Mr. Buel, who thereupon asked him, what portion of his Majesty's forces he had the honour to command? Percy, whose ill-humour had been raised by the order to dismount, (and no doubt with a view to insult the clergyman,) replied, "*A legion of devils just from hell!*" "Then," said Mr. Buel, with a low obeisance, "*I suppose I have the honour to address* BEELZEBUB, *the prince of devils.*" The repartee was so severely felt, as to induce his lordship to put his hand upon his sword. This was instantly rebuked by Sir William; and though the laugh of his friends was turned upon Percy, the pleasantry, politeness, and marked attentions of the parson, had, not only restored him to good humour, long before the chase was ended, but had forced him to admire and respect the man whom, in the passion of the moment, he had called "an old rebel."—"Mr. Buel made no concealment of his Whig principles; and, on proper occasions, did not hesitate to avow them. Meeting with him at another time, and on Saturday of the week, Sir William remarked, that he had ordered the people of his parish to appear on the morrow, with their teams, at Southampton. Mr. Buel replied, that he was aware of it, but that he (himself) was commander-in-chief *on that day*, and he had annulled the order. The precedence was pleasantly admitted, and the order revoked."

Distinguished and admired as Dr. Buel was, as a preacher, his ministry was still more distinguished by its effects. Of these he had numerous seals impressed by the Spirit of grace, which will be noticed under another head. "He was favoured with uncommon health of body, and soundness of mind, to the last of his days." "The day he was 80 years old, he rode 14 miles, preached, and returned home at evening." He preach-

ed the Sabbath but one before his death." He died July 19th, 1798, being nearly 82 years of age, and having been pastor of this church nearly 52 years.—He had his weaknesses ; and who has not ? and among these has often been mentioned, his marrying a youthful wife in his old age. This circumstance, however, would not have been adverted to, but to remark, that she survived till the present year, and died a few months since, at an age nearly equal to that of the husband of her youth. A single daughter, the fruit of that marriage, died unmarried several years ago.

The Rev. *Lyman Beecher*, D.D., was the *fourth* pastor of this church. He was born at New Haven, Conn., in 1775—graduated at Yale, in 1797, and ordained here, Sept. 5th, 1799. Of his character and usefulness, the present generation need no information. When it is required, the pen of a future historian can, with propriety, do him justice. Dr. Beecher is still living. His dismission, which took place April 19th, 1810, was the first event of the kind that the congregation ever realized. It was to them a new and untried event. It originated in no real dissatisfaction on the part of minister or people. It is no disparagement to Dr. Beecher, to say, that his mind was so little inclined to the cares and calculations of worldly affairs, and so entirely absorbed with the interests of the church, both at home and abroad, that it was impossible he should make as much of a moderate salary, as many another man would have made. During a great part of his ministry, the deficiency was in part supplied by the labours of Mrs. Beecher, in teaching a select school of young ladies, for which she was eminently qualified, and to which she untiringly devoted herself. But in 1809, Dr. B. finding himself involved in debt, beyond his means of paying, called upon his people for relief. They expressed their readiness to discharge his debts, but demurred on increasing his salary ; which he considered an indispensable security against the speedy recurrence of the same evil. At this conjuncture, he received an invitation to visit Litchfield, Ct., which was then vacant. This fact he frankly communicated to his people, and agreed to wait several days, to give them time to decide the question, which was then before them. The result was unfavourable, and Dr. B. immediately set out for Litchfield, where he spent several weeks, and returned under a call. At this time his people expressed a willingness to comply with his demands, but it was evidently too late to retrace the steps which had been taken. His dismission followed,

and he left Long Island, with the regrets of all the ministers and all the churches.

The writer has been the more particular in the details of this case, because it is full of instruction to churches, when possessed of a pastor whom they all love, and whose continuance among them depends on the simple question, whether they will make a small addition of their "carnal things" for his support, or put at hazard all their "spiritual things."

The dismission of Dr. Beecher seems to have overthrown that permanency of the ministry, which had previously characterised this church, almost without a parallel, and to have introduced a new order of things which still remains. Till this time, this congregation had not been vacant but once, in a period of 160 years.

The Rev. *Ebenezer Phillips*, the *fifth* pastor, was ordained May 15th, 1811. He was a man of sound mind and respectable acquirements. Failure of health compelled him to give up his charge, and he was dismissed March 16th, 1830. He removed to Carmel, Putnam county, N. Y., where he died within the last two or three years.

The Rev. *Joseph D. Condit*, the *sixth* pastor, was ordained Sept. 1st, 1830. He was dismissed April 22d, 1835, and removed to Massachusetts.

Since that time this church has had no regularly installed pastor; but from 1836, the Rev. *Samuel R. Ely* has been employed as a stated supply. He was formerly pastor of the church of Red Mills in Putnam county, where he was ordained April 22d, 1835. It is understood that he is entirely acceptable to the people, and why they are willing to remain in a state so entirely foreign to all the previous feelings and habits of the place, is difficult to explain.

In review of the last 45 years, the reader will be surprised to find that *four* ministers have not yet occupied this field, so long as either of the *three* preceding pastors, whose united ministry continued 150 years, without a vacancy.

### REVIVALS.

The first special work of grace in this town, of which any distinct mention is made, is said to have occurred "in the Rev. Mr. Huntting's day." This was undoubtedly the revival of 1741–2, which took place under the labours of the Rev. Mr. Davenport. Of this work, the following very judicious remarks are made by Dr. Woolworth in his re-publication of

Dr. Buel's Narrative of the revival of 1764, with a Memoir of the Doctor, printed at Sag Harbour, 1808.

"It was occasioned, apparently, by the instrumentality of the Rev. John (it should have been *James*) Davenport of Southold. It was characterized by many of the imprudences peculiar to that man, and in some degree peculiar to that day; but was, nevertheless, in the midst of human weakness, a glorious work of God. About 100 persons were hopefully converted, 60 of whom were added to the church soon after the installation of Dr. Buel.

"This revival, though by many at that time deemed a judgment, was, we can now perceive, the commencement of a series of mercies unspeakably great. It revived experimental religion, which for a season had been declining, and embodied in the church a host of praying people—the precious seed of following revivals."

The correctness of these remarks no one acquainted with the case can doubt. At the same time, it must be confessed, that the influence of that misguided man introduced into many churches, on the eastern parts of the island, sentiments and practices which have had an injurious influence on the interests of religion, and are not entirely eradicated at the present day. It is obvious to remark, that in the great disparity between the number of professed converts, and those who made a public profession of religion, we see the origin of that antinomian spirit which induced multitudes to take the ground, that "they could go to heaven as easily and safely in a private way, as by joining the church," which has been a millstone upon the neck of some of these churches for the space of one hundred years. The writer heard the judicious Dr. Woolworth express the opinion 35 years ago, that "there were in his congregation as many persons living on a hope that they were the subjects of renewing grace, *out* of the church, as there were *in* its communion." He is happy to learn, that at the present day, this sentiment and its practical influence are far less prevalent than formerly.

Though Dr. Buel had been extensively occupied for several years in the great awakening in New England, nothing like a general revival took place till 18 years after his installation. In 1749 there was an unusual attention to religion in some of the outer villages, and a considerable number of hopeful conversions, especially among the youth, took place. This the Doctor called "a small harvest of souls." And he makes mention of other refreshing seasons, in which his

"hopes ran high," but "the result was not equal to his raised expectations." During these 18 years about 80 persons, including the 60 just mentioned, were admitted to the communion of the church.

In 1664 occurred the great revival, of which he wrote an extended account that is still in print in different forms. Favourable appearances commenced early in the year, but the work was developed in its most wonderful efficacy about the middle of March; and continued in great power through the summer. And although it afterwards declined, it still progressed with abated and occasionally renewed vigour through the succeeding autumn and winter. It was not one of those evanescent excitements that are got up in a night, and disappear in a night, and are followed with dissentions among christians, and the dissolution of the sacred relation between minister and people. These old fashioned revivals were attended with directly opposite effects, strongly cementing the bonds of christian love between the members of the church and their minister, while they furnished large accessions to the company of the faithful. In this favoured season, but a little short of 150 persons were added to the communion of the church; 98 at one time and 24 at another, while the work was still going on: and great caution as well as delay was exercised in the admission of professed converts to sealing ordinances. Though the work was powerful in March, these numerous admissions did not take place until July and afterwards.

Again in 1815, it pleased God to favour this church with a renewed effusion of the Holy Spirit. Of this also, Dr. Buel wrote and published an account. About 100 were added to the church.

Again, in 1791, a special religious interest was excited, especially among the young. Between 40 and 50 were admitted to the communion of the church. This was the last season of special attention under Dr. Buel's ministry.

Some months previous to the ordination of Dr. Beecher, in 1799 and while he was preaching as a candidate, there was a deep interest awakened on the subject of religion, and several instances of awakening and hopeful conversion occurred. This state of things continued till the close of the year, when from the 10th of Jan. 1800, for several succeeding weeks "the work was powerful and glorious." As the fruits of this precious season, about 60 were added to the communion of the church, and about 20 more professed hope.

Again, the winter of 1808-9 was distinguished in this and several other congregations as a precious season of refreshing from the presence of the Lord. In the course of the latter year 97, and in the subsequent year 29, were added to the church, which then amounted to 370 communicants. In all its essential characteristics this work resembled those in former years. But there was one peculiarity worthy of special notice. In former revivals, the period of conviction was frequently protracted to weeks and months before any relief was experienced. Dr. Buel in his narrative of 1764, in alluding to the revival of 1741–2 says, "in some instances, the concern of that day hath extended down to the present, now hopefully issuing in a saving change." And though such protracted convictions were comparatively rare, yet it was common to find them extended for weeks, even in the midst of a powerful revival. In 1808–9, however, it was equally common to see the careless sinner awakened, and strong convictions in a few days succeeded by bright hopes of pardon and salvation. This fact, which may be regarded as a feature of most revivals since that time, is worthy of a careful investigation as to its causes and effects. The writer recollects that it excited no little inquiry at the time; and in a meeting of several neighbouring ministers whose churches were sharing in this rain of righteousness, they came to the following conclusion: "Let us do our duty in exhibiting clearly the whole counsel of God, and in directing inquiring souls to the Lamb of God, who alone can take away sin; and then leave the Holy Spirit to do his own work in his own time and way: and whether men are longer or shorter under what has been called 'a law-work,' if they cordially embrace the truth, and continue to bring forth the fruits of righteousness, we are bound to acknowledge them as christians." This, it is believed, is the true and safe principle; and revivals of religion conducted by this rule will prove a blessing to any community. The greatest danger arises from withholding plain, distinguishing truth, aiming only to produce excitement, and hurrying converts, so called, into the church, before they have had time to test the reality of their professed change.

In 1816, this church experienced another refreshing season; and in the course of that year, 87 persons were added to its communion, which was then reported to consist of 303 members. To account for this reduction since 1809, the following are the only *data*. It appears from the presbyterial

reports to the Synod, that during three successive years, 1812, '13, '14, only one individual was added to the communion of this church: and during the others, a small number. Deaths and removals, of which the latter must have been numerous, probably make up the deficiency; so that at the commencement of the revival of 1816, this church was reduced to 216 communicants. And though subsequently increased to more than 300, it was again reduced, about 1830, to 245. Does not the religious history of this congregation present a strong case to show the value of a permanent ministry?

In 1831, another revival was experienced, in which 116, (including two on certificate,) were added to the church, which was reported to the Synod, in 1832, as having 351 members. Since that time, there have been seasons of refreshing, but no particular facts have been ascertained. The present number of members is 435.

*Summary.* Within the territorial limits of this town, there are three houses of worship. But as two of them are in the village of Sag Harbour, which embraces 697 of the population of this town, the balance, viz., 1458, may be considered as belonging to this single congregation.

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And here, the truth of history demands the record of a singular anomaly, in the annals of this eminently religious community. Near the close of Dr. Buel's life, when the effervescence of the French revolution had begun to develop itself, in the dissemination of infidel sentiments through the world, strange as it may appear, in this retired town, where puritanism had reigned 150 years, without even "a dog to move his tongue" against it, a regular Infidel Club was established. Its numbers were indeed small, even with all that could be collected from the adjoining town; but they were men of talents, and some men of education, and withal as bold and bitter enemies to the cross of Christ and divine revelation, as could be found in the Atheistical Republic. They held frequent *soirées*, in which they endeavoured to sharpen up the spear of *ridicule*—Hume's "Test of Truth," and other weapons, by which they expected to "crush the wretch." Even boys in the streets were heard retailing such wonderful arguments against the Bible as the following: that "it was impossible for a whale to swallow Jonah, since it had

now been ascertained that the throat of a whale is not bigger than *a junk bottle.*"—It is indeed true, that very few decided converts were made to the ranks of these undisguised and zealous champions of infidelity; but the influence of their sentiments, aided principally by the exceedingly rancorous spirit of party politics at that day, of which our fiercest political contests at the present time afford no adequate specimen, exerted a power over this moral and religious community, to an extent, that would be perfectly incredible, if not sustained by incontrovertible testimony. The following fact will illustrate this remark:—

In 1807, the teacher of the Academy, (in which one of the students, a few years before, to show his manly courage, had burned the Bible,) in preparation for a public exhibition, had got up a Dialogue, written with admirable ability and force, the design of which was to expose the weakness and futility of the arguments of infidelity, against the claims of revelation. The writer, in preparing the piece, had made a free use of Mr. Jefferson's *philosophical* arguments against the possibility of a general deluge; and the entire indifference, whether "my neighbour believes in one god or twenty gods," and the sentiments of many others, both written and oral; and he had turned the shafts of *ridicule* with most tremendous force and withering effect, against those who had claimed that instrument as their principal weapon of assault. The Dialogue was an extremely well-timed production, and one would have thought, that it would have been hailed with a cordial welcome, not only by Christians, but by every man that respected the Bible. But strange to tell, a few days before the exhibition, the free-thinkers took the alarm, and by working on the political prejudices of the community, and making them believe that it was improper to animadvert upon the sentiments, and even expose the infidelity of men occupying exalted offices in the nation, (though the notorious *gag-law* of the preceding administration had long since been repealed by an insulted and indignant nation,) a meeting of the Trustees was called, and a majority was induced to vote, that the obnoxious *Dialogue should not be presented at the approaching exhibition of the Academy!*

This weak and thoughtless attempt to hamper the freedom of speech in Easthampton, could not, of course, cramp the liberty of the press. The Dialogue was immediately published, and thus obtained an influence vastly beyond the original intention of its author.

The most of the original members of the infidel clan in this town have gone to their final account. It is questionable whether there is one left, who is willing to stand up before the world and say, that he regards the Bible as a fable. There may be some small fry scattered about the country, whose sceptical notions were first imbibed from these men. But it is believed, that there is as little infidelity in Easthampton, at the present time, as in any town of our country. But this occurrence shows clearly the danger to which even good men are exposed, when they permit their judgment and feelings to be carried away by party strife.

## SECTION 5.—SOUTHAMPTON.

| | |
|---|---|
| Number of acres improved, - - - | 23,105 |
| " " unimproved, - - | 68,395 |
| Ratio of population to the acre, 1 to 14. | |

This township, as now defined, extends from the western line of Easthampton, taking the entire breadth of the south branch of the island, to the head of Peconick Bay;—thence, about two miles west to Kanungum Pond, through which the Peconick river passes. From this point, the western boundary is a straight line south about 10° west, till it strikes Setuck Creek, near Speonk, which runs into East Bay, which is the eastern part of the great South Bay.

The settlement of this town was commenced in 1640, by a company from Lynn, Mass. Eight men are named as the first "*undertakers*," as they were called, with more apparent propriety, than the term is now applied to the buriers of the dead. They sold a vessel to one Captain Howe, whom they admitted as one of the company, with the stipulation, that said vessel should ply, three times a year, between Massachusetts and Long Island. Before they left Lynn, the number of "undertakers" was increased to 16; among whom was the Rev. *Abraham Pierson*, of Boston, who was their first minister.

They first proceeded to the western part of the island, and landing at Cow Bay, they purchased of the natives, a large tract of land, and immediately commenced their settlement. This territory being claimed by the Dutch, Gov. Kieft sent an armed company, (May 13th, 1640,) and arrested six of the

men, who were taken to the citadel and thrown into prison. In a few days they were brought before the Governor, and released on a promise of quitting the territory. They accordingly "pulled up stakes" and returned to the east end of the island, where they established themselves without further molestation.

The instrument which they had received from James Farrett, the agent of Lord Stirling, is dated April 17th, 1640, and authorizes them "to sit down where it best liketh them on Long Island, to make purchases of the Indians, and settle thereupon, with as full and free liberty, both in church order and civil government, as the plantations in Massachusetts enjoyed." The place they now selected was on the south side, in full view of the ocean, about four miles from North Sea, which was the place of their landing on Peconick Bay.

A specimen of their early legislation will both gratify curiosity, and give a correct view of the character of the first settlers. The following abstract is taken from the earliest records of the town, which are now in a very mutilated condition, and unless speedily transcribed and arranged, will soon be totally illegible:—

Offences punishable by the magistrate are classified as follows:—

"1. TRESPASSES. If any man's swine, or any other beast, or a fire kindled by a man, damage another man's field, he shall make full restitution for the grain and time lost in securing the swine, &c. Exod. xii. 5, 6.—Lev. xxiv. 18. But if a man turn his swine or cattle into another's field, restitution shall be made of the best he possesses, though it be much better than that which is destroyed. Exod. xxi. 34.

"2. If a man killeth another's beast, or dig or open a pit, and leave it uncovered, and a beast fall into it, he that killed the beast, and the owner of the pit, shall make restitution. If a man's beast kill the beast of another, the owner of the beast shall make restitution. Exod. xxi. 35, 36.

"3. If a man's ox or other beast gore or bite and kill a man or woman, whether child or of riper age, the beast shall be killed, and no benefit of the dead beast reserved to the owner. But if the ox or other beast were wont to push or bite in former time, and the owner hath been told of it, and hath not kept him in, then, the ox or beast shall be forfeited and killed, and the owner also put to death; or else fined to pay, what

the judges and person damnified shall lay upon him. Exod. xxi. 28, 29.

"4. If a man deliver goods to his neighbour to keep, and they be said to be lost or stolen from him, the keeper of the goods shall be put to his oath,—[*illegible*]—and no evidence to the contrary, he shall be quit. But if he be found false unto his neighbour, or unfaithful, he shall pay double. But if a man take hire for the goods committed unto him, and they be stolen, the keeper shall make restitution. But if the beast kept for hire die, or be hurt, or be driven away, no man seeing of it, an oath shall be taken of the keeper, that it was without his default, and it shall be accepted. But if the beast be torne in pieces, and a piece be brought for witness, it excuseth the keeper. Exod. xxii. 8—13.

"II. OF CRIMES.

"And first, of such as deserve cutting off from a man's people,—[banishment.]

"Whosoever shall revile the religion and worship of God as now established, to be cut off by banishment.

"Wilful perjury, whether public or private, to be punished with banishment—[*illegible*]—Just it is, that such a man's name should be cut off from his people, who profaneth so grossly the name of God before his people.

"Unreverend and dishonourable carriage to magistrates to to be punished with banishment for a time, till they acknowledge their fault and profess reformation.

"Of CRIMES less heinous, such as are to be punished with some corporal punishment or fine.

"I. *Rash and profane swearing* and cursing to be punished,

"1. With loss of honour or office, if it be a magistrate or officer. Meet it is, that *their* names should be dishonoured, who dishonour God's name.

"2. With loss of freedom.

"3. With disability to give testimony.

"4. By corporal punishment—either by stripes—branding with an hot iron, or boring them through the tongue, as he hath bored and pierced God's name.

"II. *Drunkenness*, as transforming God's image into a beast, is to be punished with the punishment of a beast. Prov. xxvi. 3. A whip for a horse—*and a rod for a fool's back.*

"III. *Fornication*, to be punished,

"1. With a fine or penalty to the father

"2. With marriage of the maid, if she and her father consent.

"3. With corporal punishment of stripes; for this wrong is a real slander. It is worse to make a harlot, than to say one is a harlot.

"IV. *Maiming* or *wounding* of a free man to be punished with a fine.

"CRIMES, that deserve capital punishment.

"1. *Blasphemy*, which is a cursing of God, or wicked denying of God by Atheism or the like. Deut. xxiv. 15.

"2. *Idolatry*—Deut. xvii. 3—5.

"3. *Witchcraft*, which is fellowship by covenant with a familiar spirit. Exod. xxii. 18.

"4. *Consulting with witches*—death or banishment. Lev. xx. 6.

"5. *Heresy*, which is the maintenance of some wicked error, overthrowing the foundations of the true religion, with obstinacy, if it be joined with an endeavour to seduce others thereunto.

"6. *To worship God in a molten image.*

"7. *Profaning the Lord's day* in a careless and scornful manner, or contempt thereof. Num. xv. 30—36.

"8. *To plot* and *practise* the *betraying of the country*, or any principal fort therein to the hand of a foreign state, Spanish, French or Dutch, or the like, contrary to the allegiance which we profess and owe to our dread sovereign Lord, King Charles, his heirs and successors, while he is pleased to protect us as his loyal subjects.

"9. Rebellion, sedition or insurrection, by taking up arms against the present government, established in the country.

"*Rebellious children*, whether they continue in evil or drunkenness, after due correction from their parents, or whether they curse and smite their parents. Deut. xxi. 18. Lev. x. 9, 10; xxi. 15, 17.

"10. Murder, which is wilful man-slaughter, not in a man's necessary and just defence, or casually committed, but out of hatred and cruelty.

"11. Adultery—defiling of the marriage bed.

"12. Defiling of a woman espoused.

"13. Incest, which is the defiling of any that are of kin within the degrees prohibited in Lev. —Unnatural lusts.

"14. *Man-stealing.*

"15. *False-witness* against life."

In the preceding abstract, the scripture references are given

as far as legible, but some of them may not be perfectly correct, in consequence of the mutilations of the original. They are sufficient, however, to show the origin of their laws, and their reverence for the word of God. Southampton formed an alliance with Hartford colony in 1644.

The following municipal regulations show, with what care they guarded against the ingress of unwholesome inhabitants.

"1648. It is ordered that Thomas Robinson shall be accepted as an inhabitant, and have a £50 lot granted unto him; provided, the said Thomas be not under any scandalous crime, which may be laid to his charge, within six months, and that he carry himself, and behave as becometh an honest man.

"It is further ordered that Samuel Dayton be accepted as an inhabitant, and have a £50 lot granted unto him, provided that the said Samuel (being a stranger to us) were of good approbation in the colony he last lived in, and do demean himself well here, for the time to approbation; namely, six months to come."

At an earlier period (1645) it was ordered that "a reward of five shillings" be paid "to any person, who shall discover, and give information of a whale, or part of a whale, cast upon the shore." But it is expressly added, "if any whale be found on the *Lord's day*, the above five shillings shall not be due or payable."

In 1644, "an agreement was made with Edward Howell to build a mill—the people to assist in making the dam—furnish the mill-stones and grant a forty acre lot adjoining." This same site is still occupied as a mill-seat, about three miles east of the village, and has always borne the name of "the Water-mill."

It has been doubted by some, whether a church was regularly organized at the commencement of this settlement. The foundation of this doubt is an early instrument in which that event is spoken of as *future*. But it will be recollected, that this was one of the first agreements entered into by the "undertakers" while forming their company in Massachusetts. Besides, Hubbard expressly records the fact, that they were organized into a church before they left Lynn, and chose the Rev. Mr. Pierson as their pastor. And this seems to be confirmed by the subsequent conduct of Mr. Pierson, who, possessing the sentiments in regard to government which he afterwards developed, would not have been likely to embark in establishing a colony, in which there was no

church. It is, therefore, more than probable, that a church had been regularly organized before they came to the island. The precise date of their arrival at Southampton has not been ascertained; but their disappointment and detention on the western part of the island, make it evident that it was later in the season, than the settlement at Southold, which had been commenced the same year. A patent for 8 miles square, at this place, given by Farrett, is dated July 7th, 1640.

### Churches, &c.

The first house of worship was erected in 1640. [See "A Manual" of this church published in 1843.) It was probably a small temporary building.

In 1651 the second was built which remained more than half a century.

In 1707, the third edifice was erected, which was furnished with a bell and clock, probably the first church on the island, that could boast of both these appendages, the *drum* having been previously used to assemble the people for public worship.

In 1820, this building was thoroughly repaired, and the interior remodeled and modernized.

In 1843, a new church was erected, which is a handsome building, finished in the gothic style.

In the following year the old house was disposed of, removed, and finished off for a Methodist chapel.

In 1831, an Academy was erected, and a very respectable school has since been maintained.

### Ministers.

The Rev. *Abraham Pierson* was the first minister. He came with the first company of "undertakers." He was a conscientious, able and excellent man. He, however, remained here only four years. A majority of the inhabitants deciding to unite with the government of Hartford in preference to Newhaven, which latter colony made church-membership a necessary qualification for exercising the rights of freemen; and Mr. P. being with the minority, they removed in 1644 to Branford, within the jurisdiction of Newhaven. Upon the consolidation of the two colonies in 1662, under the name of Connecticut, Mr. P. and his associates, true to their former principle, removed to New Jersey, and laid the foundation of Newark, where he died in 1680.

The Rev. *Joseph Fordham*, the *second* minister, was settled not long afterwards—in 1645 or '6, and died in 1674.

The Rev. *John Herriman* was the *third* minister of this church, from 1675 to 1680. Of him, little is known. It appears, however, that after his return, to Connecticut, he addressed a letter to Mr. Thomas Cooper, in which he *dunned* the congregation for some supposed arrearages of salary.

The letter having been presented, and considered in town-meeting, the following answer was voted :—

"Mr. Herriman was so long absent, and the town paid so much for him, which he himself promised to repay; also considering the manifold inconveniences that he exposed the town unto, Mr. Herriman in equity ought to make the town compensation, than that they should pay him one penny for his last half year's pains among us."

For aught that appears, this was the final settlement between them.

There seems to be some difficulty in reconciling all the statements about this gentleman. If the writer is not mistaken, Dr. Bacon mentions this same Mr. H. as a minister at Newhaven, at least during a part of the time, that he is here recognised as the pastor of Southampton. There may indeed be some mistake of dates, or his being "long absent" may have been occasioned by frequent labours at Newhaven.

The Rev. *Joseph Taylor*, their *fourth* pastor, was sent for in 1680. He came and after spending the winter with them, when about to return to his family, they made a contract with him for his permanent support.

As affording some view of the competency of ministerial support in those days, and also, the mode of payment, in the great scarcity of the precious metals, not only here, but in other settlements on the Island, the following specifications of their agreement will be interesting.

They promised him "a salary of £100, and the sole use of the house and land formerly built and laid out for the ministry, together with another end to be built to the said house, and 180 acres of commonage."

Also "100 acres of land in the woods or commons, to him and his heirs for ever," together with 4 acres that was some time part of the ox-pasture, opposite Mr. Herriman's house-lot. This conveyance in fee, is evidently founded on the New England principle of giving a minister what they called "*a settlement*," which might be considered a sort of equivalent

for the expense incurred in qualifying himself for the sacred office. When the settlement of a minister was regarded as a permanent contract, such an arrangement was not only kind and proper, but strictly just; and placed him in a situation immediately, to be more useful to his people.

It was further stipulated, that

"The town make up sufficient posting for all the fence against the land for the ministry—the western parcel to be fenced hereafter when Mr. Taylor shall need it."

The salary to be paid as follows, viz.:

| | | |
|---|---|---|
| " In winter wheat at | 5 shillings | per bushel |
| " summer wheat | 4s. 6d. | " |
| " Indian corn - | 2 6 | " |
| " Beef - - | 40 shillings | per cwt. |
| " Pork - - | 10 | " |
| " Tallow - - | 3 pence | per lb. |
| " Green hides - | 3 | " |
| " Dry ditto - | 6 | " |
| " Whalebone - | 8 | " |
| " Oil - - | 30 shillings | per bbl. |

All good and merchantable to be collected by the constable."

If the difference of the value of these various articles, and consequently the comparative expense of living be taken into consideration, Mr. Taylor's salary will probably be found to have been more liberal than is now paid, in many congregations in Suffolk county. He did not, however, live long to enjoy the liberal provision made for his support. He died at an early age, in 1682.

The Rev. *Joseph Whiting* was the *fifth* minister of this place. In what year he came to the town is not certainly known, though it is supposed in 1683. In the town meeting in 1687 it was agreed to pay him the same salary, and at the same rates, as had been agreed on with Mr. Taylor; with this addition, that "if Mr. Whiting continued with them till his death, and his wife survived him, the town should pay her £100."

During the ministry of Mr. Whiting (May 27th, 1695,) the town voted to give to Mr. Ebenezer White and his heirs for ever, 15 acres of land anywhere convenient, on condition of his settling as minister at Saggaponock and Meacox, and continuing till his death or 7 years from the above date. This was the organization of a new congregation 6 miles east, which was afterwards called, and is still known as Bridgehampton; whose history will hereafter be given.

Mr. Whiting died in 1716, having completed a ministry in this place of more than 30 years.

In Sept. 1716, a call addressed to Mr. *Samuel Gelston*, was laid before the Presbytery of Philadelphia, which was the only ecclesiastical body of that denomination in this country at that time; and had been organized about 10 years before. In this call, the congregation of Southampton promise "to subject themselves to the Presbytery in the Lord." Here, then, is the first evidence of the adoption of the Presbyterian form of government in the County of Suffolk. Mr. Gelston was, at that time a licentiate, and had been received under the care of the Presbytery "on satisfactory credentials," the year preceding. He came from New England, but had recently emigrated from Ireland; and whether he had been licensed in the old country or the new, is not ascertained. Having accepted the call, he preached a trial sermon by appointment of the Presbytery, which was approved.

The Presbytery at the close of these sessions, having agreed to divide into four distinct Presbyteries, (united in one Synod) committed the further trials and ordination of Mr. Gelston, to the Presbytery of Long Island, which was one of the four. This was the first Presbytery erected in the Province of New York, and for 20 years or more had jurisdiction over the churches subsequently formed in the city of New York and West Chester.

The Presbytery of Long Island met and constituted at Southampton, April 17th, 1717, and having completed the trials of Mr. Gelston, "he was ordained by Masters *McNish*, *Phillips* and *Pumry*, according to appointment:" and these three gentlemen undoubtedly constituted the whole of the Presbytery at its organization.*

Mr. Gelston remained in charge of this congregation till 1726, when he was dismissed and removed to Maryland, where he was settled for a number of years, within the bounds of the Presbytery of New Castle. He subsequently fell under censure, and was suspended from the ministry on the charge of "drunkenness and some other crimes."

* It is a matter of regret that the Records of this original Presbytery of Long Island are lost. It is barely possible that in the reorganisation of the Presbytery in 1738, they might have been transferred to the keeping of some person in New York or East Jersey, which were then united with Long Island under one Presbytery, bearing the name of New York. If they are yet in existence, their recovery would shed much light on the early history of Presbyterianism on Long Island.

The Rev. *Silvanus White*, the *sixth* pastor, was settled Nov. 17th, 1727. He was the son of the Rev. Ebenezer White, at that time pastor of the neighbouring parish of Bridgehampton. He was born in 1704. He was early sent to Massachusetts for education, where he was fitted for college, and graduated at Harvard in 1723, and was ordained to the charge of this church as above stated, in whose service he spent a long and devoted life, in the enjoyment of almost uninterrupted health. His ministry was of 55 years continuance; and he died Oct. 22nd, 1782, after a short illness of 7 days, in the full possession of his mental powers, and rejoicing in the hope of a blessed immortality. He is said to have been an able and popular preacher—a laborious and useful pastor.

During the two succeeding years, this church remained without a pastor, but was supplied with preaching by Messrs. *Ozias* and *James Eels*, of whom nothing more than their names has been ascertained.

The Rev. *Joshua Williams*, the *seventh* pastor, was ordained May 26th, 1784, and dismissed April 21st, 1789.

During another vacancy of 3 years the church was supplied by Messrs. *Strong* and *Mills*, of whom even their christian names are not retained.

The Rev. *Herman Dagget*, the *eighth* pastor, was ordained here April 12th, 1792. He was born at Wrentham, Mass., Oct. 3rd, 1765. At an early period after his settlement, difficulties arose in the church, which rendered his situation extremely uncomfortable, and called for the interference of the Presbytery, though with very little beneficial effect. The occasion was one of general interest to the churches, and was the prolific cause of agitation for many years.

It is a matter of record in the history of the New England churches, that a venerable Synod assembled in Boston in 1662, sanctioned the practice of administering baptism to the children of those parents who were themselves baptized persons, upon their "owning the covenant" as it was called, without any pretensions to personal piety, and with the full understanding that they might live in the habitual neglect of the other special ordinance. This was called "the *half-way* covenant," on which a man might stand as the poet describes him—

> "One foot within the church's pale
> And t'other out of doors."

It was also called "the indulgent plan," and such it proved to be in the widest sense. The practice at first met with violent opposition, but gradually gained ground, till it extended over

all the N. E. churches, and into other parts of the land. Long Island was brought universally under its dominion. It was undoubtedly designed by the original inventors of this scheme, that this "privilege" should be restricted to persons of good moral character, and free from scandal. But it is obvious, that when the pale of the church had been once removed, nó man could tell, and no two could agree, on the precise line of separation between two parts of an unbelieving world. As a necessary consequence, "indulgence" was gradually extended, till in many congregations persons of grossly profane lives were permitted to have their children baptized; and even those who in presenting their children, publicly admitted that they were guilty of scandalous offences. The writer himself bore witness, in early life, to scores of cases, which justify these remarks. And so violent were such persons in asserting their claims on this subject, that they would often say, they would never sit under the preaching of a minister who would not baptize their children.

Mr. Dagget, though not the first, was among the first ministers of the L. I. Presbytery to resist this awful profanation of a divine ordinance. This produced the difficulty at the very outset of his ministry in Southampton, which continued with unabated violence, till he deemed it his duty to resign his charge. He was dismissed June 8th, 1795. It may be added here, that the "half-way covenant" has many years since been banished from the Presbyterian churches of the Island; but the church in this place was one of the last to consent to its exile.

Mr. Dagget continued several years on the Island, and his name will be found in connection with the history of other churches. He was finally dismissed from the Presbytery Aug 17th, 1809, and removed to Connecticut. He however manifested his strong attachment to Presbyterianism, by taking his dismission to unite with the Presbytery of Hudson, which then lay on the western boundary of that state. It appears that he did not find it convenient to form that connection, until he became Principal of the Missionary School at Cornwall, Conn. Then he applied, and was received May 1st, 1823, into the Presbytery of North River (the Hudson Presbytery having in the mean time been divided, of which he continued a member till his death, which took place May 16th, 1832.

Having gone to his reward it is proper to state his character, which may be expressed in a few words, though it is worthy of a volume.

Mr. Dagget was a man of sterling talents, respectable acquirements, and peculiar excellence of character. To all his other attainments as a scholar, he added singular neatness and an exact systematic arrangement of all his various duties. He was remarkably dignified in his manners, and circumspect in his deportment. Though social in his habits, and cheerful in his intercourse with others, always presenting a pleasant countenance, *he was never known to laugh*. His christian circumspection, and his characteristic excellence as a minister, were comprehensively expressed by one of his brethren, in a single line, "*Brother* DAGGET *is just a fit man to preach to* MINISTERS."

The Rev. *David S. Bogart*, the *ninth* pastor, came here shortly after Mr. Dagget's dismission. He was a licentiate of the Reformed Dutch Church. Being very acceptable to the people, and not having the same scruples with his predecessor, he received an early invitation to settle. But before the necessary arrangements were made for his ordination, he received an invitation to a Dutch Church in Albany, which he accepted, and removed thither. In 1798, this church being encouraged to renew their call, Mr. B. accepted it, and was ordained May 31st, 1798.

In 1806, he received a call to the Dutch church in Bloomingdale, and, being dismissed Nov. 6th, he removed to New York. The next spring, this church again renewed their call to Mr. B., and he was re-installed June 17th, 1807. He was finally dismissed April 15th, 1813, and removed to Queen's County, where he will again come under notice.

From 1813 to '16, this congregation had no settled pastor, and were supplied by various individuals, of whom the Rev. *Joshua Hart*, and Messrs. *Andrews* and *Fuller*, *Herman Halsey* and *Amos Bingham* were the principal.

The Rev. *John M. Babbit*, the *tenth* pastor, was installed Nov. 19th, 1817, and was dismissed April 18th, 1821.

The Rev. *Peter H. Shaw*, the *eleventh* pastor, was ordained Sept. 19th, 1821, and dismissed June 2nd, 1829.

The Rev. *Daniel Beers*, the *twelfth* pastor, was installed June 8th, 1830, and dismissed April 21st, 1835.

The Rev. *Hugh N. Wilson*, the *thirteenth* and present pastor, commenced his labours here in 1835, and was ordained June 29th, 1836.

This congregation has participated in those blessed seasons of refreshing, which have been noticed, both in the preceding and present century. The last distinguished revival was in 1842-3, in which large accessions were made to the church.

This town, like most of the others on the island, contains several distinct settlements, which are designated by different names, called "villages," and generally constitute separate parishes; in some of them, churches of different denominations exist. In this town are Bridgehampton, (including Sagg, Mecocks, the Hay Ground and Scuttle Hole,) Sag Harbour, Shinnecock Neck, Canoe Place, Good Ground, Westhampton (including Quogue, Ketchabonock and Speonk;) Flanders, with several smaller settlements on the North shore, as Red Creek, Sebonack, North Sea, Noyack and North Side. Such as have ecclesiastical organization, will be successively noticed.

*Bridgehampton* is a parish situated 6 miles east of the old town-spot, and was made a distinct congregation nearly 30 years after the formation of the first settlement. It was then called Saggaponock and Mecocks. The actual settlement was commenced here as early as in the other part of the town; though its advance was slower. Thomas Topping, the progenitor of the numerous family bearing that name, established himself in Sagg, as the eastern district is now called, in 1640. When the church was organized here there are no means of determining, though it was probably not far from the time of the settlement of their first minister in 1695. The people of this congregation participated in the same general views and feelings, with those of Southampton, being strongly allied in affinity and interest. As an evidence of their religious character in the early history of the congregation, it is said, that "family worship was generally maintained, and the sabbath universally sanctified." And they have retained to the present day, more of the unaffected simplicity, and unaspiring demeanour of the puritan character, than can be discovered in the aspect of society in the mother settlement.

### Churches.

The first House of worship in this parish was erected about the time of Mr. White's settlement, near the close of the 17th century. It was placed on the west side of Sagg Pond, about one mile south-east of the present edifice.

The second Church was built in 1737, one mile north of the former site, on the road leading from the centre of Sagg Street to Southampton. It was 38 by 54 feet, with full galleries, and afforded accommodations for a large congregation. The *first* sermon in this house was preached by Mr. White,

the first pastor, from 2 Chron. vi. 18, and the *last*, by the present pastor, Mr. Francis, June 12th, 1842, from Lev. xvi. 13. It remained, with little alteration, except in the arrangement of the interior, for the space of 105 years.

In 1842, the old building was pulled down, and a new one erected about half a mile to the north-west. It was dedicated in December of that year; and for simple beauty, chaste neatness, just proportions, and absolute convenience, it is not exceeded by any church in the county.

It is not unworthy of notice here, that from the first settlement of this parish, there have been three principal burying places, in the different districts, and it has so happened that the remains of the three pastors, who spent their lives in the service of this church, are severally buried in these different burial grounds.

In the time of the great excitement in 1740-50, a *separate* church was organized here, and a small house of worship erected in 1748, about 2 miles west of the centre. A more particular notice of this schism will be taken hereafter. This church has long since become extinct; the building removed and converted into a dwelling.

A methodist society was organized here, and a small church erected in 1820, near the site of the Presbyterian Church. This was disposed of, and a new and more commodious one erected in 1833.

### Ministers.

The Rev. *Ebenezer White* was the *first* pastor of this church. He was born in Weymouth, Mass., in 1672—graduated at Harvard, in 1692, and was ordained here, October 9th, 1695, in which year, as has been previously noticed, the people of Southampton, in town meeting, voted to give him *in fee* 15 acres of land, in consideration of his taking the charge of this new congregation. He continued in this relation 53 years, resigned upon the settlement of his successor in 1748, and died February 4th, 1756, at the age of 84 years. He is said to have been an able and useful minister. His descendants of the sixth generation are still living here.

The Rev. *James Brown* was ordained the *second* pastor, June 15th, 1748, at which time Mr. White resigned. Accounts differ as to his origin. According to one, he was a native of Mendham, N. J., and according to another, he was a descendant of the Rev. *Chad Brown*, of Rhode Island. He was a graduate of Yale, in 1747. "He was distinguished for

great soundness in his theological views and ably defended the great doctrines of the reformation." In consequence of great bodily infirmities, he resigned his charge, March 27th, 1775, and continued to reside here till his death, which took place April 22d, 1788, at the age of 68 years.

The congregation remained vacant during the whole of the revolutionary war, and several years afterwards. This was a season of peculiar privation and trial, to all the churches of the island, but especially those that were destitute of the privileges of the gospel. The people of this congregation suffered greatly, in both their temporal and spiritual concerns. To avoid annoyance from the enemy, whose troops were stationed at different points in their vicinity, not a few deserted their homes in the early part of the contest, and were voluntary exiles during the war. Those who remained behind, drew out the tedious years in constant apprehension, solitude and gloom. Religious privileges were almost entirely removed. The holy Sabbath still returned, but it was only to remind them of what they once enjoyed. Their sanctuary was not indeed desecrated, as many of the churches of the island were, by the sacrilegious foe, but it was a deserted house. Add to all this the demoralizing influences of war—and that too, under circumstances that almost entirely suspended the operation of those institutions, under which they had lived and prospered. From these causes it is not strange, that the church was reduced to the verge of extinction, and did not recover strength, till several years after the peace, to re-establish the gospel among them. And even then, they met with several disappointments, before their eyes were permitted to behold their teacher.

The Rev. *Aaron Woolworth*, D.D., the *third* pastor, was ordained August 30th, 1787. He was born at Long Meadow, Mass., October 25th, 1763, and graduated at Yale, in 1784. His honorary degree was conferred at Princeton, in 1809. Though of small stature, and by no means of prepossessing aspect, he was one of the most able, discriminating, and pious divines that Long Island was ever blessed with. His epitaph, though written by the hand of friendship, contains not a word of fulsome flattery, or empty compliment. He was all that is therein claimed on his behalf. He died of a short illness, in the full vigour of all his powers, April 4th, 1821. His remains lie interred in the burying ground adjoining the new church, over which a table stone has been placed by his affectionate people, bearing the following inscription:—

SACRED TO THE MEMORY

of the

Rev. Aaron Woolworth, D.D.,

Who departed this life
April 2, 1821, in the 58th year
of his age, and the 34th of his ministry.
He was born at Long Meadow, Mass., Oct. 25, 1763,
graduated at Yale College in 1784, was
ordained and installed Pastor of this congregation,
April 30, 1787, received the honorary degree
of D. D. from Princeton College, in 1809, &
was constituted a life-member of the American
Bible Society by the ladies of his congre-
gation, in 1817.
Possessed of a sound, active and powerful mind,
richly stored with the treasures of literature &
science, and of a tender, and benevolent heart early
sanctified by divine grace, he adorned the
relations of friend, brother, husband, parent &
minister.
As a christian, he aimed to keep his heart with all
diligence, and to adorn the doctrine of God his
Saviour in all things.
As a divine, he was mighty in the scriptures,
& had investigated the whole field of Theolo-
gical science. As a Preacher, he was instructive,
discriminating & pungent. And as a Pastor,
he was faithful to his flock and abounded in all
the duties of the sacred office.
His death was peaceful & happy.

This stone was erected as a testimony of
respect and affection by his congregation.

Mrs. Mary Woolworth, the relict of this excellent man, and daughter of the late Rev. Dr. Buel of Easthampton, died at Homer, N. Y., September 10, 1845; aged 76 years.

The Rev. *Amzi Francis*, the *fourth* pastor, was ordained April 17th, 1823, and still retains a pleasant and useful connexion with his people.

It is a fact highly creditable to this congregation, that they have existed just 150 years, during which time they have had only four pastors; and that they have never dismissed a minister except from failure of health.

While this work was in press, the following notice appeared in the N. Y. Observer:—

DIED, at Bridgehampton, L. I., on Saturday morning, Oct. 18th, the Rev. AMZI FRANCIS, pastor of the Presbyterian church in that place, aged 52 years. In the death of this excellent man, his family and people have experienced an unspeakable affliction, but mingled with peculiar mercy. His sickness was only of twelve days' continuance, and severe; but his mind was unclouded, and his confidence in the Rock of Ages unshaken till the closing scene. A short time before he expired, after giving direction respecting his funeral, he remarked, that "he had never conceived it possible, in this mortal state, to have such views of the heavenly world, as he was permitted to enjoy."—"Mark the perfect man, and consider the upright; for the end of that man is peace."

### REVIVALS.

This church enjoyed great harmony and peace for nearly 50 years from its organization; though we have no record of any season of special refreshing during that period. But in the great awakening of 1741–2, which has been previously referred to, a general, and, in some respects, a salutary excitement was produced in this congregation. In its progress, however, the *new-light* spirit was introduced by the Rev. Mr. Davenport; and here it was attended with more disastrous and abiding consequences, than in some other congregations. It soon began to develope itself in open denunciations of the aged pastor, and the cry was raised, "Come out and be ye separate." A painful schism was soon made, a *separate* church formed, a small house of worship erected, and distinct service maintained.

At the time of Mr. Brown's settlement in June, 1748, the Presbytery spent a whole day in trying to convince "the separatists that they had violated the rules of the gospel in their separation," and they "laboured the point with great pains and industry, but without any visible success till noon." The greater part of the afternoon was spent with as little suc-

cess, while they say, we "observed much seeming stiffness to our common grief." But "towards the close of the day, the following confession was subscribed by the most of the separate people."

"We the subscribers, inhabitants or professors in the parish or church of Bridgehampton, who have separated ourselves from the ministry of the Rev. Mr. White, in said Bridgehampton, do freely acknowledge and confess as follows:—

"That although according to the light we then had, we suppose the cause of our separation to be just, yet as to the manner of our separating, in some respects, we are very sensible it was not agreeable to the rules of Christ's visible kingdom, and on that account we are sorry for it. And we desire and resolve (the grace of God enabling,) for the future, to walk according to the rules of the gospel of Jesus Christ."

This document was signed by 16 males and 12 females.

"A pacific and hortatory address" was then prepared to be read to the church and congregation after the adjournment, with a concession of the aged pastor, which seemed calculated to soothe the feelings of the separatists. But little permanent good seemed to result from these gentle measures. Some few, it would seem, returned to the church from which they had withdrawn, but the *separate* altar was still maintained. For a number of years the Rev. *Elisha Paine* laboured among them, and they still kept up their distinct organization. But when the excitement of those days had subsided, it was difficult to keep the wheels in motion. The congregation was never large, and instead of increasing, it gradually diminished. The scenes of the revolutionary war and other causes hastened the result. In the early part of Dr. Woolworth's ministry, the last remnants of the schism abandoned their separate organization—sold their house of worship, and they principally returned to the old congregation, which now occupies the entire territory, with the exception of the Methodist society established of late years.

At the time of Dr. Woolworth's settlement, the church consisted of only 33 members, a majority of whom were females. The early part of his ministry was not altogether unblessed, but no general revival was enjoyed till the year 1800, of which a detailed account was published. Again in 1809, and yet again in 1816, extensive effusions of the spirit were bestowed. In 1810 the church consisted of 179 members. During the whole period of Dr. W.'s ministry, including the year

after his decease, 252 persons had been added, and 166 had died. In the whole congregation more than 600 had died.

Under the present pastor, the years 1831 and 1842 have been distinguished as seasons of refreshing; and the congregation is probably in as prosperous circumstances, as at any previous period of its history. Since the settlement of Mr. F. 147 have been added; 93 have died, and there are 177 now in communion.

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Since the preceding was written, the writer has providentially fallen upon a MSS. of the Rev. Dr. Woolworth, giving somewhat in detail, the religious history of this congregation, from which the following extracts are taken. It was probably written in 1819–20, one or two years before his death.

"It appears that much harmony had always subsisted between Mr. White and his charge, till quite the latter part of his ministry. The religious state of things had, it is believed, been here, as it was extensively through the country. Soundness in the faith was maintained, and the form of godliness observed, with perhaps more strictness than at this day. But there was, in general, a great declension in the power of religion. What are now called 'revivals' were rare—scarcely heard of at all in any direction; though it is not to be doubted, that there were many pious people in the church, who sighed in secret over the desolations of Zion, and prayed for a time of refreshing from the presence of the Lord. This state of things continued till the revival of 1742.—This revival, which spread extensively in other parts, made its way to Long Island, and to this place, and in various respects was connected with great good. Multitudes, under the powerful preaching of the word, were awakened, convinced, and hopefully converted to God. Such a time had never been known from the first settlement of the country. But from the long preceding state of supineness, and the novelty of the scene now disclosed, as was perhaps to have been expected, great disorders attended. The grand adversary, fearing the loss of his dominions in one way, sought to retain them in another.

"As was the case in other parts of the country, a separation took place here connected with no small degree of acrimony, unchristian bitterness, prejudice and recrimination, which greatly marred the work of God, grieved its friends, and afforded to its enemies occasion to blaspheme. This separation, which continued and rendered the state of the

church, and the evening of the minister's life unhappy, became permanent under the ministry of his successor. Its whole duration was more than 50 years and extended down to the great revival of 1800; when an accommodation was brought about, and the individuals, who were then members of the withdrawn church, came and united with their brethren, which has been a source of much mutual comfort and edification. The persons who were concerned have almost universally gone to give up their account, to their righteous Judge. Our great concern should be to profit by the infirmities, imperfections and faults of others—never forgetting the vastly different light, in which the conduct we may exhibit at any time, under the impulse and heat of passion, will appear, when our actions shall be reviewed before the impartial bar of God.

"In the course of Mr. Brown's ministry there were various seasons of special revival. But far the most signal was that of the year 1764. This very memorable period of rich and distinguishing grace, a few of you perhaps remember. But the minister who then preached, and the people who received his word, have, almost all entered into their rest. The unfaithful are also dead, and how solemn the thought! —I mention it for the warning of those now living in impenitence and unbelief. This revival embodied the great mass of character and influence in the church. Zion prospered. Its salutary effects extended down to the close of Mr. Brown's ministry in 1774.

"The revolutionary war, you recollect, commenced the next year; and the desolations, which, during its 7 years' continuance passed over the church, were great and dreadful. Many were driven into exile; and those that remained were as sheep without a shepherd, destitute of the preaching of the word and the administration of gospel ordinances. How similar was their state to that of the Jews in the Babylonish captivity! Civil law, as well as Christian institutions, was, in a great measure suspended—iniquity abounded, divine influence was withdrawn, and the church reduced exceedingly low. This was the state of things till the return of peace in 1783, which opened the way for the restoration of these ruins; and God in mercy visited his weary heritage. Accordingly, on the regathering of the congregation from their dispersion, laudable attempts were made for the re-settlement of the ministry; which after many failures succeeded in 1787, when your present minister was ordained on the 30th of August in that year. The church at that time renewed

covenant, which was signed by only 11 male members. From this time a state of harmony and peace existed for a number of years: but the faith and patience of the pious few were long tried, before they were permitted to witness signal displays of divine power and grace. Though solitary instances of conviction and hopeful conversion took place, that upheld and rather increased the church, it was a season of general coldness and declension, till the autumn of 1799. Before this there had been seasons which excited the expectations of the pious, that a revival was at the door; but they were not realized. These hopeful appearances proved like the morning cloud. But at this time, the set time to favour Zion, the utmost expectations which had been indulged were far exceeded. The cloud of divine influence completely overshadowed the congregation, and the rain of righteousness copiously distilled on every part. The arm of the Lord was revealed, and who did not recognise and acknowledge its power! The events of that memorable season are distinctly within the recollection of many yet living, when under the powerful influence of the Holy Ghost, this house, for three successive weeks, was every evening crowded with hearers, solemn as the grave, and listening as for their lives to the message of salvation. In the course of a few months, more than 130 indulged hope of their having passed from death to life. The change was by all ascribed to God, and it was marvellous in our eyes.

"We were again visited in a manner little less signal in 1808 and 9. The same humbling doctrines of total depravity and sovereign grace through Jesus Christ, as the only possible ground of the sinner's justification before God, with their kindred truths, were preached as before; and, in the hand of the Spirit produced the same effects in the conviction and hopeful conversion of sinners.

"In the winter of 1816, we were again favoured with the special displays of divine grace. Though compared with the preceding revivals, and even with those that were simultaneously going forward at Easthampton, Sag Harbour and Shelter Island, the work here was small, yet nearly 30 obtained hope of their reconciliation to God.

"Since that time it has been a season of much darkness and declension. In the glorious revival in Southampton last winter we had no share. Zion mourns in sackcloth. Frequent breaches within a year or two have been made in the removal of those who were pillars, which have not been repaired."

It would be grateful to the writer's feelings to transcribe the warm and faithful exhortations with which this narrative of the man of God was followed up to his own people. But it would not comport with the object of this work. It is in point, however, to say, that the breaches, with allusion to which this interesting memoir closes, were vastly enlarged in a year or two after, by the removal of the *main pillar* of this church, in the death of DR. WOOLWORTH himself.

### SAG HARBOUR.

This now important village is situated on the north shore of the south branch of the island, in the north-east corner of the township of Southampton, 5 miles north of Bridgehampton. The dividing line between Southampton and Easthampton runs through the eastern main street, so that a part of the village, as heretofore intimated, lies in the north-west corner of the latter town.

The site of the village is a perfect sand-bed; and, consequently, agriculture presented no motive to the settlement of the place, which was commenced but a little more than 100 years ago. About the year 1730 a few fishermen's cottages were erected along the shore; but it was nearly 30 years afterwards, before any considerable accession was made to their number. Among the first settlers, the names of Hicks, Fordham and Conklin were found. The descendants of the two latter still remain; the first name does not now exist in the place.

In 1760, a considerable addition was made to the population by the accession of several respectable families, whose enterprising spirit had marked the place as one possessing peculiar advantages for trade and fishing. Between 1760 and '70, while as yet the commerce of New York was carried on principally by schooners and sloops, this little retired port had opened a small trade with the West Indies in larger craft. Col. Gardiner, at that time, owned and employed two brigs in that business, while several smaller vessels were busily engaged in the fishing and coasting trade. At this early period, two or three sloops cruised in the Atlantic, a few degrees to the south, for whales, which were then so plenty, that more or less of them were taken every year, by boats, along the whole southern coast of the island.

The war of the revolution, as a matter of course, completely interrupted the rising business of the place, which was

not resumed till the return of peace. At this time, Dr. Nathaniel Gardiner and his brother sent out a ship called the Hope upon a whaling voyage, under the command of Capt. Ripley; and a brig of the first class was despatched upon the same business. These voyages proved entirely unsuccessful, and almost an entire loss to the owners—the ship returning with only 30 bbls of oil, and the brig with still less. In 1785, Col. Benjamin Huntting of Southampton, and Capt. Stephen Howell embarked in the same enterprise, and sent out vessels which gradually extended their voyages to the coast of Brazil, and usually returned deeply laden with the treasures of the deep. The embargo of 1806, with the troublesome times that succeeded, resulting in the war of 1812–15, necessarily checked, and for a while suspended the increasing enterprise of the place. And a most disastrous fire, which occurred May 26th, 1817, and laid in ruins the most valuable portion of the village, gave a tremendous blow to the energies of the place, which were just beginning to recover from another 7 years' suspension of trade, by virtual or actual warfare. But the enterprise of the people soon rose superior to all these untoward events; and, in a few years their exertions were not only crowned with success, but extended far beyond their most sanguine expectations, and at this moment are in the full tide of successful operation.

By the vast extension of the whaling business in the United States. and other countries, and the consequent scarcity of whales in the Atlantic, the principal theatre of these operations is now on the bosom of the great Pacific. So that these voyages, which, 30 years ago, were of only 10 or 12 months' duration, are now necessarily extended to 2 and 3 years.

In 1807, there were only 4 ships owned and fitted out from this port. Now (1845) there are 61 ships and barks engaged in the whaling business, besides a number of smaller vessels in the coasting trade; employing a capital of nearly $2,000,000. The village included within the Fire District, which is the only incorporation that it enjoys, embraces a population, according to the recent State census, of 3,621 souls. Of these, 2,924 are within the town of Southampton, and 697 in the town of Easthampton. Between 300 and 400 of the inhabitants spend the principal part of their lives on the "vasty deep."

It is worth while to mention, that as early as 1771, an officer was appointed "to inspect the trade and navigation of the harbours, bays, and creeks," on the east end of Long Island,

which was considered as included in the District of New London. Shortly after the organization of the Federal Government, Sag Harbour was made a distinct port of entry, and the necessary Custom House officers appointed. Henry P. Dering was appointed Collector by President Washington, in 1790, and held the office till his death, which occurred April 30th, 1822—a period of 32 years.

This little port has been signalized by two small, but brilliant military operations, one in the war of the revolution, and the other in that of 1812, which have rarely been exceeded in the history of our country.

Every reader of American history, recollects the rapid and successful expedition of Lieut. Col. Meigs, in 1777, to Sag Harbour, for the purpose of destroying a quantity of provisions, which the British forces had collected here. Embarking at New Haven, on the 21st of May, in whale-boats, he was compelled, by the roughness of the Sound, to hold the Connecticut shore, till the 23rd. In the afternoon of that day, he left Guilford, with 170 men, in whale-boats, under the convoy of two armed sloops, and arrived at Southold about sun-set. Taking 130 men, and transporting their boats across the northern branch of the island, he embarked on the bay, for Sag Harbour, where he arrived after midnight, and landed at the foot of the beach, about 2 miles above the village. There concealing his boats in the bushes, and leaving a few men for a guard, he proceeded towards the Harbour. At the house now occupied by Mr. Silas Edwards, which was used as a hospital, he seized two men, who were taking care of the sick, whom he used as guides, and whom he threatened with instant death, for the least failure in executing his requirements. Under their direction, he was led to the quarters of the commanding officer, whom he arrested and secured, while lying in his bed. At this juncture, an alarm was given, and a single shot was fired from an armed vessel, which, however, was not repeated, from the inability to determine the cause of the alarm. An outpost was immediately carried, with fixed bayonets, and the land forces secured. He then proceeded to the shipping at the wharf; where, after being exposed to the fire of an armed schooner of 12 guns, and 70 men for nearly an hour, he completely effected the object of the expedition. In a short time, 12 brigs and sloops, one of which carried 12 guns, were enveloped in flames—and with them 120 tons of hay, 10 hogsheads of rum, and a large quantity of grain and merchandize were completely destroyed. Of the enemy, 6

were killed, and 90 taken prisoners. The same day, Col. Meigs embarked for Guilford, where he arrived, after an absence of only 25 hours, during which he had transported his troops, alternately by land and water, a distance of 90 miles, without the loss of a man. A more successful and brilliant affair does not grace the annals of the Revolution.*

In June, 1813, while a British squadron, under Com. Hardy, lay in Gardiner's Bay, a launch and two barges, with 100 men, attempted to surprise this place, in the night. They landed on the wharf, but an alarm being quickly given, the guns of a small fort were opened upon them with such effect, that they had only time to set fire to a single sloop, and retreated with so much precipitation, as to leave a large quantity of guns, swords, and other arms behind them. The flames were speedily extinguished, and no other injury sustained. What a striking contrast, on the part of the assailants, between the result of this expedition, and that of Col. Meigs!

## Churches.

The first house of worship was erected here in 1768; and though of ample dimensions, and comfortably seated, it consisted of a mere frame and outward covering, without either ceiling or plaster. In this condition, it remained, as the writer can testify, from 3 years' experience, till, if a shower of rain occurred during public worship, the minister was obliged to retreat to a corner of the ample pulpit, to escape the falling drops. And yet the people continued to "*dwell in their ceiled houses*," and let "*this house lie waste.*"

But in 1817, (the very year of the great fire,) the old house was pulled down, and another more commodious edifice erected on the same site, which still remains.

In 1843, the congregation having become too numerous to be accommodated in this church, a very large and splendid edifice was erected a short distance from the former site, which was dedicated May 16th, 1844. Its steeple is 200 feet in height, and may be seen from the ocean, and upon the northern branch of the island. The whole building is finished in an elegant style, and furnished with a bell and clock, two important and useful appendages of a house of worship.

* Deacon *John White*, of Sagg, who died within a few years, was then a young man, and formed one of this brave party. Several of the above-mentioned particulars are derived from his recollections. He was a man of observation and sterling integrity.

In 1807 or '8, the Methodists commenced preaching in this village; and in 1809 a small house of worship was erected, which is still standing. In 1837, this congregation having increased with the increase of the village, a large and handsome edifice was erected in the eastern part of the place, a few rods over the line, within the town of Easthampton. It has a tower, and is furnished with a clock and bell. Pleasantly situated, it presents a commanding appearance on the adjacent waters.

The former building was sold to the Roman Catholics, and is now of course, surmounted with a cross.

The Baptists have recently organized a church here, and in 1844 they erected a neat and commodious edifice, which they now occupy.

In the south-eastern part of the place, just within the Easthampton line, is a continuation of the village, called *Snooksville*, where an African M. E. (Zion,) Church was erected in 1840, which has been regularly supplied with a minister.

In the present year, (1845,) an ACADEMY has been erected, and the school recently opened, under favourable auspices; which has heretofore been a great desideratum in this thriving community.

In the course of the present year, divine service after the forms of the Episcopal church has been commenced in this village. The Rev. *H. F. Roberts*, recently of the Methodist E. Church, is employed as a missionary here. As yet, no edifice has been erected. Service is at present held in the session-room of the Presbyterian Church. A church of 12 communicants has been organized.

### MINISTERS.

The first church, from the time of its organization, till near the close of the last century, was very feeble, and did not enjoy the labours of a settled pastor. They depended on occasional supplies, and now and then employed a temporary preacher for a few months. It was, however, the laudable practice of this little band, when vacant, to meet on the Sabbath, for social devotion and the reading of approved sermons.

It is impossible, at this late date, to recover the names of all the preachers, who laboured here for a longer or shorter time. The following were among them:—

On application to the Presbytery, in April, 1789, Mr. *John Taylor* was appointed to preach at Sag Harbour, and Shelter

Island. In 1792, the application for a supply was renewed, but no appointment is recorded.

In 1794, a licentiate, of Mendon Association, Mass., whose name is forgotten, was appointed by the Presbytery to supply this people.

The late Rev. *James Richards*, D.D., a name revered and loved throughout the church, made some of his first essays in this place to preach the everlasting gospel. And though he was here but a short time, his "labours of love" were highly appreciated by a pious few; the most of whom, have already hailed him as the helper of their faith, and are now rejoicing with him in a brighter world. There was one precious saint, long since gone to her rest, whom the writer has often heard speak of the satisfaction and benefit which she derived, from the labours of that youthful servant of Christ, not only in the pulpit, but at the domestic fireside; and the name of "*Richards*" was music in her ears, to her dying day.

The Rev. *Daniel Hall*, the first settled pastor, was ordained Sept. 21st, 1797, and continued till the spring of 1806, when he was dismissed and removed to Shelter Island. Mr. Hall had been previously a preacher of the flesh-pleasing doctrine of universal salvation, which he unequivocally renounced. He was a remarkably affectionate preacher—a son of consolation, rather than a *boanerges*.

Shortly after Mr. Hall's removal, the congregation employed for a few months the Rev. Aaron Jordan Bogue, who afterwards forfeited his character, and was deposed by the Presbytery of Columbia, of which he was a member. He lived and died a wretched man.

The Rev. *N. S. Prime*, then a licentiate, commenced preaching here Oct. 26th, 1806, and continued, with little intermission till the autumn of 1809. The peculiar circumstances of the congregation at that time, were assigned as the reason for not making a permanent settlement for the ministry, and Mr. P., though afterwards ordained by the Presbytery, was not installed here.

The Rev. *Stephen Porter*, and a *Mr. Gaylord* from Connecticut, supplied this congregation, each for some months.

The Rev. *John D. Gardiner* was ordained pastor of this church Oct. 1st, 1812. He was dismissed June 16th, 1832, and has continued to reside in the place.

The Rev. *Samuel King* commenced labouring here the first Sabbath in August, 1832. Besides his acceptableness as a preacher, he was possessed of peculiar personal excellence;

and in a short time endeared himself to the people, who entertained highly raised expectations of his future usefulness. But God, in his inscrutable providence, saw fit to disappoint their hopes. In a little more than a year he was removed by death.

It is an evidence of the strong hold which this good man had on the affections of the congregation, that, after the lapse of more than 10 years, in completing the elegant church edifice, erected last year, they have placed in the wall, a beautiful white marble tablet, with the following inscription :—

REV. SAMUEL KING,

*A NATIVE OF ENGLAND,*

Who departed this life Nov. 29th, 1833 ;
After having ministered to this congregation
One year and three months ;
In the 42d year of his age.

---

This Tablet,

*As a token of respect,*
*is devoted to the memory of a stranger and a good man.*

---

*The memory of the just is blessed.*

---

While admiring the peculiar neatness and simplicity of this memorial of departed excellence, the writer cannot forbear to mention the very appropriate locality which it occupies in the house of God. Instead of being placed within the auditory, as is too frequently the practice, in a conspicuous situation, to attract the attention of the congregation while engaged in divine worship, it is inserted in the wall of the *vestibule*, on the right of the inner door, where it meets the eye as you enter the outer court. On the left of the same door, is a corresponding *niche*, ready to receive a similar monument to some future worthy. Though it may be rare, it is always grateful to find the righteous held in lasting remembrance.

The Rev. *Ithamar Pillsbury* was a stated supply to this congregation in 1834–5.

The Rev. *Joseph A. Copp*, the present pastor, commenced his labours here in Oct. 1835, and was installed April 25th,

1838. The church and congregation have been greatly prospered under his ministry, and are much increased in numbers and strength.

### Revivals.

This church was organized in 1791, and consisted of only 4 members, 2 of each sex. It was strictly independent in its organization, and congregational in its form of government, till 1810, when it was placed under the jurisdiction of the L. I. Presbytery. In 1800 it numbered only 15 members.

Though evangelical in its character, there was no special attention to religion previously to the year 1808–9; and while iniquity abounded, more or less, among all classes, the youth, without a single exception, appeared to be growing up in forgetfulness of God, and the interests of their immortal souls. As yet the church consisted of little more than 30 members, and only 3 of these ever assisted in maintaining devotional meetings.

At that juncture it pleased the great Head of the Church to pour out his Spirit, "as rain on the mown grass, and as showers that water the earth." From Nov. 1808 to April 1809 the work proceeded with deep solemnity, and a stillness like that of the grave, till more than 100, a large portion of whom were youth, were hopefully brought to the obedience of faith. From causes, which it is not proper here to detail, but which the records of the great day will disclose, the most of these were prevented from making a public profession of religion, till some years afterwards, excepting those who from the existing state of things, attached themselves to another denomination. But from that blessed year, the religious aspect of this village assumed a new colouring; and from the fruits of that revival, have arisen many of the firmest pillars of this church, some of whom remain to this day, though the most of them "have fallen asleep." A few of the subjects of that blessed work are yet pursuing their pilgrimage, whose hearts will respond with deep intonations to this memento of former days.

In relation to this first glorious work of grace, in this congregation, the present pastor makes the following remarks:—

"Believers were refreshed in a remarkable manner—sinners were constrained by sovereign grace to bow to the cross of Christ, and numbers were added to the visible Church. The revival gave a great impulse to the cause of Christ, and imparted to it a character and an influence which it never subse-

quently lost. The good effects of this first great work of grace are still seen and felt in the village."

Again in 1816, a second remarkable refreshing was experienced. "The people of God who had greatly declined in his service, and become remiss and worldly, were aroused to duty. The impenitent on every hand, were awakened, alarmed and led to inquire "What must we do?" The work advanced with power, till a great and pleasing change was wrought in the whole moral aspect of the place, and multitudes hopefully brought into the fold of Christ. In the course of that year, 90 persons were added to the communion of this church.

The next notable revival occurred in 1842. "Its first indications became manifest in the preceding autumn, and continued, with increasing power, throughout the winter till the following spring. During a part of this season, religion became the all-absorbing subject. In the streets, the shops, and the counting-rooms it was the general topic. A profound solemnity seemed to rest on the public; and all business for a time was swallowed up in this one great concern. Hundreds by this work, were turned to the Lord in this village, and the moral condition of the whole community materially improved."

During the winter of 1844–5, this village has again enjoyed the outpouring of the Spirit. The general characteristics of its rise and progress have been the same as in former seasons of mercy.

Besides these remarkable visitations, this place has enjoyed many precious "seasons of refreshing from the presence of the Lord;" so that this tract of arid sand may, in a spiritual point of view, be regarded as one of the most favoured "mountains of Zion," on which "the dew of Hermon hath oft descended," and "there the Lord hath commanded his blessing, even life for evermore." The present number of church members is 360.

*Shinnecock Neck* is situated about 2 miles west of the village of Southampton, and is the residence of the remnants of the Shinnecock tribe of Indians. Their church formerly stood beyond the hills, about 3 miles west, within sight of the isthmus called Canoe Place. It was afterwards removed a little to the west, at the spot where the grave of the Rev. Paul Cuffee is still to be seen (see page 117). The Indians having taken up their residence some years ago on this Neck, removed their church thither, where the Rev. *William Benjamin*

supplies them half the time. They have also one of their own people who occasionally preaches among them.

*Canoe Place.*—In this vicinity a church was organised by the L. I. Presbytery, in 1819. But being feeble and having no stated preaching or house of worship, it has become extinct. The last principal member died last winter, and, on his dying bed, called the few remaining members around him, and recommended them to the church of Southampton, where they have been received.

A small Congregational church, under the name of Warnertown, still exists in this vicinity, which consists of only 12 members.

*Good Ground* is about 2 miles west of Canoe Place, on the south road; and though the lightness of the soil might induce a stranger to question its claim to the above appellation, it is so much better than the surrounding country, and there is so much of an air of thrift and neatness about the little "village," that one is scarcely disposed to dispute the point.

In 1836, the Methodists erected a house of worship here, which is the only one within 5 or 6 miles.

*Flanders* is another small settlement on the north side, about 3 miles below Riverhead, lying directly on the Peconick Bay. The land is sterile, but being surrounded by the forest, and situated on navigable waters, it has been a place of considerable trade in the wood line. There are here some 25 or 30 houses within a mile, which appear not only comfortable, but neat; and some of them are of very respectable dimensions. The most of these families constitute a part of the congregation of Upper Aquebogue; and a small house of worship erected here, is a sort of chapel of that congregation. No distinct ecclesiastical organization has yet been made.

### WESTHAMPTON.

The territory bearing this name lies in the south-western part of the town, including Quogue, Ketchabonock and Speonk, the centre of which is about 8 miles west of Canoe Place. It is difficult to trace the origin and progress of this congregation, as its early history is combined with that of the whole region extending from Quogue to Fireplace, which formerly constituted a single parish of which Moriches was the centre, where Mr. *Nehemiah Greenman*, by appointment of the Presbytery, laboured from 1748 to '49; and the Rev. *Abner Reeve* was ordained as pastor, Nov. 6th, 1755. A more

particular history of these individuals will be found under the head of Moriches.

A house of worship was probably erected here a little after the middle of the last century, but the congregation did not become a distinct parish till after the dismission of Mr. Reeve in 1763. The first house was built at a point, on the south country-road, which had been called from the early settlement of the place, *Beaver Dam*. It stood in the midst of the pine forest, on a substratum of deep sand, with only 2 or 3 houses in sight, and almost without a vestige of cultivation in view. In 1831, this site was abandoned, and in the course of a few years, all marks of the foundation were so completely obliterated, that the writer found it difficult 3 years ago. after a diligent search, to determine the spot where this house of God, with which he was once familiar, had formerly stood.

The present church was erected in the year above mentioned, and dedicated Jan. 20th, 1832, about 2 miles east, at the head of Quantuck bay, surrounded by the same sands and forest, except a clearing on the south east, through which the little "village" of Quogue and the boundary of the wide ocean may be seen. It is, however, decidedly an improved situation; and may "the glory of the latter house," vastly "exceed that of the former."

After the dismission of Mr. Reeve, this church was vacant for a period of more than 20 years, having only occasional supplies from the Presbytery, and other sources. In the course of this time, it is said that Mr. *Daniel Youngs*, afterwards the pastor of Upper Aquebogue, supplied them with preaching on the sabbath, for several years.

The Rev. *Thomas Russel* was installed here Aug. 8th, 1787, but remained only a short time. He was dismissed April 29th, 1789.

The Rev. *Herman Daggel*, after leaving Southampton, was installed here Sept. 26th, 1797, and was dismissed, for the want of support, Sept. 9th, 1801.

The Rev. *Nathaniel Reeve* was ordained pastor of this church, Sept. 19th, 1804. He was a native of Mattituck, in Southold, and though not liberally educated, had been licensed to preach, Nov. 9th, 1791. Shortly afterwards, falling into a gloomy state of mind, he left the island, and for several years, buried himself from the knowledge of all his friends, in the retired parts of one of the southern states. Here he supported himself by the practice of medicine, which he had previously studied; till aroused by the great religious excitement

that pervaded the south-western country, about the commencement of the present century, he returned to his native isle, with all the ardour of a new convert. Upon being settled in this place, he not only entered upon his pastoral duties with a flaming zeal, but devoted much of his time to itinerating, exhorting his ministerial brethren to awake to duty, and warning sinners "to flee from the wrath to come." Though there was much to commend in Mr. R.'s new career, there were some things that induced the most judicious ministers to suppose, that his zeal was not, in all cases, "according to knowledge." His support failing, he was dismissed Nov. 6th, 1807, and he removed to Deerfield, in West Jersey, where he laboured about 10 years. In 1817, he returned to the island, and became a stated supply to his native congregation as previously mentioned. The latter part of his life was marked with strong indications of a disordered mind, and he was not only laid aside from the ministry, but deprived, in a great degree, of the personal consolations of that gospel which he had so zealously proclaimed. But though he died under a cloud, it is confidently believed he awoke in a brighter world.

After another vacancy of 6 years, the Rev. *Abraham Luce* was ordained here, Sept. 14th, 1813. He was dismissed April 18th, 1820, but continued to supply this congregation, half the time till 1825.

Another vacancy of several years succeeded, which was occupied in part by occasional supplies.

The Rev. *Sylvester Woodbridge*, Jun., was ordained here, April 22, 1836, and was dismissed Oct. 31, 1837, and removed to Hempstead.

The Rev. *Samuel Kellogg* became a stated supply here for a year or two, and was succeeded in 1841, by the Rev. *Sylvester Woodbridge*, the father of the former pastor, who still continues to labour with this people. The present number of members is about 75.

In 1833, a Methodist church was erected at *Ketchaborock*, about a mile west of Beaver Dam, where a regular society is formed.

At *Speonk*, on the western line of the town a Protestant Methodist society has been formed. They have hitherto worshipped in a school-house, but are now taking measures to erect a church.

The following authentic anecdote forms an item of the history of this congregation, and has a moral in it, that renders it worthy of preservation :—

SPEONK and QUOGUE are two distinct settlements about 5 miles apart, forming extreme parts of the parish of Westhampton. The house of God formerly stood in the midst of the pitch-pine forest, about half way between them. In these two different neighbourhoods once resided two worthy deacons of the same church, tenderly united in the bonds of Christian love, and zealously engaged in promoting the cause of their Lord and Master. The date alluded to was in "the times that tried men's souls." The result of the battle of Long Island had just reached these distant wilds, and the apprehension of British and Tory ravages, which were soon after realized throughout this once peaceful island, (now the first spot of virgin soil polluted by an invading army, and drenched in the blood of its own occupants,) spread dismay from Gravesend to Montauk and Oysterponds. Deacon T., the citizen of Quogue, having by industry, economy, and the smiles of Heaven, laid aside against a rainy day a considerable amount of shining dust, in the form of Spanish dollars and British guineas, concluded that he must immediately "remove the deposits," to a place of greater safety. With this view, having secured them in a strong bag, which he placed in his ample coat pocket; (you know they wore broad skirts in those days;) he arose an hour before day, and striking out into the trackless wilderness, in a northwest direction, he travelled full 3 miles, which brought him to a point about 2 miles north from the house of God, in which he loved to dwell. There selecting a solitary oak tree, with wide-spread branches in full leaf, in the midst of the pines, as a notable mark, which he could readily find again, he approached its root. There, with the alternate use of a stick and his hand, he soon formed an adequate excavation in the yielding sand. Then straightening himself up, and taking a look to the east and the west, the north and the south, to satisfy himself that no human eye witnessed the transaction, he stealthily drew the precious bag from his pocket, and suddenly dropped it into the hole. Having hastily replaced the sand, and scattered a few bushes and leaves on the spot, he turned and wended his way homeward. Here it is necessary to inform the reader that this wide forest was, and still is, one of the principal dwelling places of the timorous deer; and one of the most successful modes of capturing them for a single huntsman, is to find a tree, against which they are in the habit of rubbing their horns, and which may be detected by their pawing at the root. Having made this discovery, the huntsman conceals himself in the crotch of another tree, a few rods distant, with gun in hand; and when the hapless deer comes to his favourite resort, he falls an easy prey to the ingenuity of man.

It so happened that Deacon J. of Speonk, impelled by a desire for a little fresh meat from the woods, had arisen that morning, a little earlier than his colleague, and taking a north-easterly direction, after travelling 3 or 4 miles, he discovered a large "scraping-place" within good gun-shot of a large oak tree. Climbing up and concealing himself in its ample boughs, he waited in breathless anxiety for the expected game. But the day began to dawn, and no deer appeared. At length, he heard the cracking of dry sticks in a south-easterly direction—the sure indication of approaching footsteps. Instead of a deer, however, he soon discovered, in the grey twilight of the morning, the venerable figure of his worthy brother T. But as he approached unarmed, he could not divine the cause of his early visit to those distant recesses; and he concluded to wait for further developments. Deacon T. advanced, with unwavering steps, to the very tree on which Deacon J. was perched, and went through all the operations which have been detailed, with his bag of money.

Deacon J., after waiting till the sun had arisen without obtaining a shot, descended from the tree, and digging out the hidden treasure, safely conveyed it to his own house. A day or two afterwards, Deacon T. sauntered into the forest to see that all things were safe; when, to his utter astonishment, the hole was open and his treasure gone. Shortly after, Deacon J. learned that his brother T. was in a very depressed and wretched state of mind—on the very borders of despair. Waiting a few days to "let patience have its perfect work," he arose one morning, and taking the bag of money in his pocket, left Speonk and hastened to Quogue. Arriving at Deacon T.'s, he found him lying on his bed, rolling from side to side, and groaning like one in the greatest distress. The following colloquy ensued:—

*Deac. J.*—"Why, brother T., what is the matter?"

*Deac. T.*—"Oh, brother J., I am an undone man—undone for time and eternity."

*J.*—"Why, brother T., what do you mean? Where is the blessedness you have professed to be a partaker of, for so many years?"

*T.*—"Gone—forever gone; I am ruined."

*J.*—"Brother T., this looks to me like 'the sorrow of the world, which worketh death.' Tell me, is not this, after all, the result of some worldly trouble, that has prostrated your mind?"

*T.*—"It is true that I have recently met with some loss, in this world's store; but it isn't that which distresses me: I have lost my Christian hope."

At length Deacon J. drew the bag of money out of his pocket, at the sight of which Deacon T.'s countenance flashed with joy, and he earnestly inquired—

"Brother J., where in the world did you find that?"

*J.*—"That is a matter of no consequence, brother T. I have come here this morning merely to give you a piece of advice. I observed, when you were about to deposit this treasure in the earth, you looked all around you, but you never once looked *up*. Now my advice is this: Whenever you have any important business to transact, even of a temporal nature, while it is well to look around, above all things, do not forget *to look up*."

*Summary.* In this township there are 14 organised churches and 13 houses of worship, viz.: 4 Presbyterian—3 Congregational—4 Methodist—1 Baptist—1 Episcopalian—1 Roman Catholic. Which give an average of 515 souls to each.

## SECTION 6.—BROOKHAVEN.

Number of acres improved, - - - 35,141
" " unimproved, - - 117,359
Ratio of population to the acre, 1 to 20.

This is the largest township on Long Island, being more than three times the area of King's County. It extends from the Sound to the ocean, and is bounded on the east by Riverhead and Southampton; and on the west by Smithtown and

Islip. As Islip makes a jut of several miles upon its south-western corner, and Brookhaven, in its turn, makes a similar advance upon Southampton, the township becomes an eight-sided figure, whose area exceeds a square of 15 miles.

The first settlement was made in 1655, by a company of some 50 planters, who established themselves on the north side, at the place called *Setauket*, from the tribe of Indians, who formerly occupied the territory.

From the great extent of the town, there are various settlements, distinguished by different names. These are Stony Brook, Setauket, Drowned Meadow, or Port Jefferson, Old Man's, or Mount Sinai, Miller's Place, Rocky Point, and Wading River, on the north side; and the last has been previously described as lying partly in the town of Riverhead. On the south side, proceeding from the last, are Moriches, Poosepatuck, Fireplace, Bellport and Patchogue. And near the middle of the island, are in succession from the west, New Village, Coram, Middletown and St. George's Manor, or Brookfield.

In the most of these are found one or more religious societies, of different denominations, making in all, more than 20 places of worship within the limits of the town.

SETAUKET, which was the original settlement, and till late years, the largest village in this large township, is situated on the north side, at the head of a harbour bearing the same name, whose entrance is a little east of Old Field Point.

Although it is not ascertained at what period a church was organized here, it is known that early measures were adopted to establish public worship. Soon after the settlement was commenced, a public building, called a town-house was erected, which, besides the civil purposes it subserved, appears to have been used as the place of religious meetings.

### CHURCHES.

On the 2nd of Feb. 1671, it was voted to erect a meeting-house 28 feet square, and the vote was soon after carried into execution.

In 1710, a vote was passed to erect a new church; but its execution was delayed several years, in consequence of a difference of opinion, in regard to the site. In a town meeting, held Aug. 9th, 1714, it was agreed to decide the question *by lot;* and the decision was in favour of the old site. The house was finished in the following year, as far as was common in those days, without ceiling or plaster. This building

stood till 1811, with little alteration in its exterior or interior, bearing the marks of the bullets and cannon balls which passed through it, while it was occupied by the British in the revolutionary war.

The present edifice was erected in 1811, and dedicated May 24th, 1812.

In 1687, the town voted unanimously to purchase a lot of land, and erect thereon a parsonage-house, to remain such "in perpetuity;" and its present aspect affords conclusive evidence, that hitherto the vote has been maintained.

In the same year, it was voted to pay a schoolmaster £30 a year; of which sum, £20 were to be paid by the scholars, and £10 by the town.

In 1730, the first Episcopal church on Long Island, erected at the expense of that denomination, was built in this village. Four years afterwards, the town generously voted a piece of ground adjoining, for a cemetery. This building, several times repaired, still remains.

In 1843, a small Methodist chapel was erected in the vicinity of these churches.

### Ministers.

In 1655, the Rev. *Nathaniel Brewster*, who had three sons settled here, came to visit them, and became the minister of the place, and remained here till his death, Dec. 18th, 1690, at the age of 70 years. Mr. B. was a grandson of Elder William Brewster, who filled so distinguished a place in the Plymouth colony—the pilgrims of the May-Flower. He was a graduate of the first class in Harvard University, and is supposed to have been the first native graduate in the new world. He is said to have been a good scholar and an able divine.

Some years before his death, he was disabled, through infirmity, for performing ministerial duties; and the congregation took measures to procure him aid.

At a town meeting, held Oct. 3rd, 1685, they chose Mr. *Samuel Eburne* to be their minister. All that is known of this gentleman, is, that his name is recorded among the early settlers, and he had been employed by the town in some of their public concerns.

This arrangement seems to have been of short duration; for, soon after, it was voted "that the Rev. *Dugald Simson* be desired to continue their minister," which seems to imply that he was then with them.

In 1691, Mr. Jonah Fordham, a son of the Rev. Joseph

Fordham, of Southampton, came to this town, by invitation, and though, from feeble health, he declined a settlement, he continued to labour 4 or 5 years. Returning to Southampton, he died July 17th, 1696, aged 63.

The Rev. *George Phillips* was the *second* permanently settled pastor of this congregation. He was a graduate of Harvard, in 1686, and had preached at Jamaica some 3 or 4 years before he came here in 1697. He preached some years without ordination, which he did not receive till the year 1702, about which time this town voted him 100 acres of land, *in fee*, and subsequently 200 acres more, on condition of his serving them during his life. He died June 17th, 1739, aged 75, and is buried at Setauket. He was esteemed a good man, but many anecdotes are related of him, that indicate a vein of facetiousness not favorable to the dignity of the sacred profession.

The Rev. *David Youngs*, the *third* pastor, was the grandson of the first minister of Southold. He graduated at Yale, in 1741, and settled here in 1745. His ministry was short, for he died in 1751 or 1752. He is said to have been a man of more than ordinary powers of mind.

The Rev. *Benjamin Talmadge*, the *fourth* pastor, was a graduate of Yale in 1747—ordained here, Oct. 23d, 1754—dismissed June 15th, 1785, and died Feb. 5th, 1786, aged 61 years. He was a fine scholar, and an able divine. His son, Col. Benjamin Tallmadge, of revolutionary memory, and late of Litchfield, Ct., was born in the old parsonage-house still remaining.

The Rev. *Noah Wetmore*, the *fifth* pastor, was a graduate of Yale, and first settled at Bethel, Ct. He was installed here April 17th, 1786, and died March 9th, 1796, at the age of 65 years.

The Rev. *Zechariah Green*, the *sixth* and still surviving pastor, was born at Stafford, Conn., Jan. 11th, 1760, graduated at Dartmouth, 1781, licensed in 1785, and ordained at Cutchogue, in Southold, June 28th, 1787. He was installed here Sept. 27th, 1797. Mr. Green was an early volunteer in the struggle of the revolution. He was in the army, and actively engaged in rearing the fortifications at Dorchester heights, in the battle of White Plains, and in several other skirmishes, in one of which he received a severe wound in the shoulder, which was probably the cause of changing his course of life. Disabled for warfare, he immediately returned to a course of study, which he had relinquished at his country's call, and

which eventually led him to the sacred ministry. It is a singular coincidence, not unworthy of recognition, that this very spot of ground, on which Mr. G. has so long fought with "spiritual weapons," was one of the scenes in which he once fought with "carnal weapons." In 1777, he was one of the party, under Col. Parsons, which crossed over to Setauket, with the view of capturing a company of British soldiers and Tories, who had taken possession of, and barricadoed the Presbyterian church, in this place, the very building in which Mr. G. afterwards preached the gospel during 34 years, and on which ground he is still occasionally preaching at the advanced age of 85 years.

Mr. Green having become infirm, through age, though he retains much of his natural vivacity, has for some years past, been aided by temporary assistants. The Rev. *Ezra King*, for a while, devoted half his time to this congregation. And afterwards, Mr. *John Gile* was engaged as an assistant, who was regularly ordained as collegiate pastor in Nov. 1843. It does not appear that this place has ever been distinguished by any great and extensive outpourings of the Spirit. The church has never been large, and now consists of 81 members.

### *Episcopal Ministers.*

An organization, under the forms of the Episcopal Church, was made here in 1725, under the Rev. Mr. *Standard*, who continued only a year or two.

In 1729, the Rev. *Alexander Campbell* came from England, and during his continuance, the church edifice previously mentioned, was erected. He left in 1732, and was succeeded,

In 1733, by the Rev. *Isaac Brown*. He was a graduate of Yale, in 1729, and is said to have been a man of talents and education. He removed to New-Jersey in 1747.

Shortly after, he was succeeded by the Rev. *James Lyon*, an Irishman by birth, who had been sent over to this country as a missionary. He continued here to the close of his life, in 1786, but being a man of violent temper, which seriously impaired his usefulness, he relinquished his ministerial functions some years before his death.

During almost 30 years, the regular services in this church were suspended, and only occasional supplies, by different individuals, were enjoyed; among whom are mentioned the names of the Rev. *Thomas Fowler*, Rev. *John J. Sands*, and Rev. *Mr. Burgess*.

In 1814, the Rev. *Charles Seabury* was placed here as a

missionary, and, for a number of years, divided his labours between this church and that of Islip. He died suddenly, about Christmas, 1844, having, through infirmity, discontinued his regular labours, for some years preceding, during which time, several different supplies were employed whose names have not been ascertained.

The Rev. *F. M. Noll* is the present rector.

*Stony Brook*, called by the Indians *Wopowog*, is a small settlement, about three miles southwest of Setauket, on the western boundary of the town. It lies on a harbour of the same name, which is one of the best on the Sound. Its entrance is in the angle formed by the western shore of Crane Neck, which is one of the most conspicuous points on the northern shore of Long Island. This village is a place of considerable ship-building and coasting trade, and is one of the few places whose inhabitants have been wise enough not to be ashamed of its early name. The harbour extends two or three miles inland, to a point bearing the name "*head* of the harbour," which is in Smithtown. In former days, the people living here formed a part of the neighbouring congregations.

In 1817, a church was erected here by the co-operation of several denominations, but it is principally occupied by one of the sections of the Methodist church.

*Port Jefferson*, formerly *Drowned Meadow*, and anciently bearing a more elegant name than either, SOWASSETT, of aboriginal application, is a small settlement, 3 miles east of Setauket, having a commodious harbour whose entrance is the same with that of Setauket. It has, of late years, become a place of considerable ship-building and navigation. The increase of population and improvement in buildings have been great. The village is encompassed with hills.

In 1836, a Methodist Episcopal church was erected here, which was the first, and is the only house of worship in this village.

*Old Man's*, (now *Mount Sinai.*) of which the Indian name was *Nonowantuck*, is a parish 3 miles east of that last mentioned, situated in a very rough region, as its new name sufficiently indicates.

It is said that a house of worship was erected here in the early part of the last century, which was rebuilt in 1805. The first minister settled here was the Rev. *Ezra Reeve*, who was ordained Oct. 10th, 1759, by the Suffolk Presbytery. At the conclusion of the public solemnities, it was found that

certain members of the first Presbyterian church and society of Brookhaven "who proposed to submit themselves to Mr. Reeve as their pastor, had not been publicly incorporated in due form, as they ought to have been." A Committee of the Presbytery was therefore appointed to constitute them into a distinct church. This appears to have been delayed for some time, through the unwillingness of the church at Setauket to dismiss them. But the difficulty being at length removed, the church was regularly constituted Sept. 3rd, 1760, and taken under the care of the Presbytery. This was evidently the first church that was ever organized at the Old Man's, and it was a regular Presbyterian church.

Mr. Reeve did not continue long in this relation. He left his people without consulting the Presbytery, for which he was censured, Nov. 30th 1762, and ordered to return to them. He was, however, dismissed, Oct. 25th, 1763; and the occasional appointment of supplies is the only additional evidence of the continued existence of this church. Whether it became extinct by the death and removal of its members, or was drawn away to another connexion, it is impossible to determine.

The next documentary evidence we have in the ecclesiastical annals of this parish is, that on the 17th of May, 1792, the Long Island Convention received into its connexion the Congregational church at the Old Man's, organized by the Rev. Noah Hallock, with nine members, Dec. 23d, 1789 as the 1st Congregational church of Brookhaven.

Of this church Mr. Hallock became the pastor. He was a native of Rocky Point, a small settlement 5 miles east of the church, where he resided till his death, Oct. 23rd, 1818. During his ministry 100 members were added, principally in three distinct revivals of religion. In Dec. 1820, the Rev, *Noah H. Gillet* was ordained pastor of this church. He remained in connexion with this church and the Convention, till May 1831, when he united with the Presbytery, and soon after left the island.

Since that time this parish has had several stated supplies, one of whom, the Rev. *Ebenezer Platt*, spent several years in their service.

The Rev. *Prince Hawes* is now labouring in this congregation.

*Miller's Place*, is a small neat village, 2 miles east of Old Man's, on a beautiful tract of table land in full view of the Sound. The inhabitants generally belong to the adjacent

congregations, and have no distinct ecclesiastical organization.

In 1834, an *Academy* was erected here, which has been respectably sustained at home and from abroad.

*Rocky Point*, is another small settlement, 3 miles east of Miller's Place, but does not constitute a distinct parish. It is to be distinguished from another of the same name in Southold.

*Wading River* was settled originally by a vote of the town of Brookhaven, Nov. 17th, 1671, by which appropriation was made for the accommodation of 8 families, who were to take up their residence there. But as the church, and about half of the village are in the town of Riverhead, the particulars of its ecclesiastical history have been given there.

*Moriches.* Proceeding directly across the island to the south-east corner of this town, we find a pleasant little village still bearing this original Indian name. It has been previously stated that this formerly constituted the centre of a parish that extended from Quogue to Fireplace.

Mr. *Nehemiah Greenman*, a graduate of Yale, was licensed by the Suffolk Presbytery, Oct. 20, 1748, and on application from the people, he was appointed to preach at Moriches. His health being feeble, and his labours not proving acceptable to the congregation, he was released from the appointment Nov. 14th, 1840. It is probable that during this time there might have been preaching places at Westhampton and Fireplace; but there is evidence that Mr. Greenman resided here, and this village was regarded as the centre of the parish. Shortly after his release from this place, he left the island, and was subsequently settled within the bounds of the Philadelphia Presbytery, where he probably ended his days.

The next account we have of this congregation is presented in the following extract from the records of the Suffolk Presbytery under date of Oct. 23rd, 1754 :—

"Took into consideration the case of Mr. *Abner Reeve*, originally of Southold, who, though formerly a licensed preacher, had been for a considerable time laid aside on account of intemperance and excessive drinking. He, having hopefully experienced a saving change, and being very desirous of preaching the gospel to others, the power of which he hoped he had experienced in his own soul, upon proper penitential reflections upon himself, and a visible reformation, was countenanced in his desires, and encouraged to preach by the ministers in Southold, and by them directed to attend this our session for the approbation and advice of the Presbytery.

"Application being made to us by the said Mr. Reeve, we, upon suitable inquiries made into his case, and hopeful evidences discovered of the reality of his change, and sincerity of his desires to preach the gospel, approved of his preaching. And whereas, he had been preaching for some time at Moriches and Ketchabonock, upon application made to us by the people of those parishes for his continuance, the Presbytery advised him to continue preaching among them till further orders might be given."

It appears from a subsequent record, that at the request of the people the Presbytery met at Moriches, Nov. 6th, 1755, organized a church and ordained the Rev. *Abner Reeve* as pastor. From this time till the dismission of Mr. Reeve, there is evidence that both Westhampton and Fireplace were parts of this congregation.

At a meeting of the Presbytery, Oct. 27th, 1761, the eastern part of the congregation made a complaint against Mr. Reeve, of his "having fallen foully into the awful sin of drunkenness, and requested that they might be dismissed from his charge, and set off as a separate parish."

"Mr. Reeve freely and fully acknowledged the fact, (as before he had done to his congregations severally,) and also proposed to make satisfaction to the several churches and congregations within the Presbytery, and further if thought proper—as far as a severe reflection and penitential confession will answer that end.

"His confession was reduced to writing, and *ordered to be publicly read in all the churches and congregations under the care of the Presbytery!*" And it was further ordered "in case he be left to fall again into the sin complained of, that he be immediately *ipso facto*, suspended from the ministry." The request of the people of Ketchabonock was postponed, as the other part of the parish had not been consulted.

The complaint against Mr. Reeve was subsequently renewed, but under circumstances which led the Presbytery to conclude that he had not incurred the contingent sentence of suspension. His pastoral relation was, however, dissolved in 1763. A year or two after he removed to Blooming Grove, Orange county, and transferred his relation to the Presbytery of New York—whose jurisdiction he declined in 1769, and "declared himself an independent." In 1770, he removed to Brattleborough, Vt., where he laboured till within a short period of his death, which took place in 1795, at the advanced age of 85 years. It is understood, that for a number of years

preceding his death, he obtained the victory over his besetting sin, and lived and died, in the judgment of charity, a good man.

It is an ungrateful task to record such instances of ministerial defection and degradation, but historical truth demands it, and the example of holy writ warrants the recital as "ensamples," of which there is need, even in this advanced period of the temperance reformation, to warn ministers and others of their danger from that mighty destroyer, which has slain more than plague, pestilence or famine.

Shortly after the dismission of Mr. Reeve, Westhampton seems to have become a distinct congregation, and Moriches appears in connexion with Fireplace in its ecclesiastical relations. In process of time, however, the Presbyterian interest in this village declined, and the church became extinct.

Although a church was organized here, and a minister settled in 1755, it is not ascertained that any house of worship was erected before the commencement of the present century.

In 1809, a house of worship was erected which was occupied by all denominations.

On the 25th of Dec. 1817, a Congregational church was organized here by the Rev. *Moses Sweezy*, which was received by the Long Island Convention in May following. It was served principally by supplies from that body till in 1825, Mr. *John Iverson*, an Englishman, was ordained as pastor. He was dismissed in June 1830.

On the 14th of November, 1831, the 2nd Presbytery of Long Island organized a church here which was taken under their care. This, at the time, was regarded as an act of intrusion upon the interests of Congregationalism; but the preceding history of this place, which will be new even to many residing in the vicinity shows most conclusively that this ground was originally Presbyterian, and that by this act, the Presbytery merely re-occupied territory which they formerly possessed.

The Rev. *Alfred Ketcham*, under whose labours this little church consisting of 15 members was gathered, continued to supply them till 1833.

The Rev. *Christopher Youngs* of the Association succeeded a year or two, and preached to both congregations, which assembled in the same house.

The Rev. Mr. *Moase* followed as a stated supply for about 2 years.

In 1838 Mr. *Thomas Owen* commenced labouring in the

Presbyterian church here, and at Brookfield. In November of that year he was ordained by the Presbytery, and although not installed, he continues to supply this church half the time. The present number of members in the Presbyterian church is 49; in the Congregational, 11.

In 1839 a new house of worship was erected, which is occupied, on alternate sabbaths, by the Congregational and Presbyterian churches.

In the same year a Methodist Episcopal Church was erected.

In 1840 the Protestant Methodists erected a house of worship.

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As some of the inhabitants of this village have expressed doubts of the correctness of some facts previously stated, the following extracts from the records of the Suffolk Presbytery are annexed, which will satisfy any candid mind:—

"Oct. 20th, 1748. Directed Mr. Greenman to preach at Moriches, as a Probationer, till further orders.

"Nov. 14th, 1749. Mr. Nathaniel Woodhull, Richard Woodhull, William Smith, John Brewster, and Barnabas Ryder, appeared before the Presbytery in behalf of the people of Mastick and the Fireplace, &c.

In the result, the Presbytery released Mr. Greenman from his appointment at Moriches. It is then added,

"The people of Mastick, the Fireplace and the Eastern people in concert with them, manifested their desires, that the Presbytery would afford them relief under their present destitute circumstances: the Presbytery agreed to use their endeavours to that purpose.

"Oct. 23d, 1754. Upon application made to us by the Parishes of Moriches and Ketchabonock, we advised him (Mr. Reeve) to continue preaching among them.

"June 4th, 1755. The Parishes of Moriches and Ketchabonock, by their Committee (Mr. John Brewster, and John Jessup,) laid before the Presbytery their desires respecting the ordination of Mr. Reeve."

This application being renewed at the next meeting, in Sept., the Presbytery agreed to meet at Moriches, Nov. 4th, for that purpose, at which time, and place, after attending to the examination of Mr. Reeve, and resolving to proceed to the ordination, we have the following record:—

"Nov. 6th, 1755. Upon receiving proper testimonials from

sundry persons of their regular standing in the churches of Christ elsewhere, proceeded to their incorporation and visible embodying in church membership, in this place, to walk in the faith and fellowship of the gospel one with another, and as becoming members of a Presbyterial church under our care.

"Nextly proceeded to the ordination of Mr. Reeve. Mr. Prime presided. Mr. Brown began with prayer. Mr. Troop preached from 1 Cor. ix. 27. Mr. Park made the prayer at the imposition of hands. Mr. Tallmadge gave the right hand of fellowship. Mr. Prime gave the charge and Mr. Buel gave an exhortation to minister and people, and Mr. Dagget made the concluding prayer.

"Oct. 27th, 1761. A number of people belonging to the eastern part of Mr. Reeve's parish exhibited to the Presbytery a letter of complaint, &c., and request that they may be discharged from his pastoral care, and have the liberty of looking out for, and procuring a minister among themselves, in distinction from the western part of the parish, with which they are at present united."

After acting on the complaint, we find this record:—

"With regard to the request, [to become a distinct society] the Presbytery judgeth that in order thereto, the people of the parish of Southaven, to which they stand related, ought first to be informed of their proposal and request," and "the Presbytery express a willingness to gratify the petitioners in their request, in case it may appear upon due hearing and consideration, that the granting thereof may be conducive to the interests of religion among them."

This request from Ketchabonock was renewed Oct. 28th, 1762, and in the subsequent year Mr. Reeve was dismissed. About this time, Southaven is spoken of as a distinct parish, and the Presbytery met there for the first time March 23rd, 1763.

Poosepatuck, lies on a neck of land, a little to the southwest of Moriches. Here is a little church composed of the remnants of the Aborigines, mingled, as in other parts of the island, with the African race. They have a small house of worship, and the church is said to have been organized, many years ago, by the Rev. Peter John. It was received into connexion with the L. I. Convention, in 1812. It was formerly quite respectable in point of numbers, but has been reduced to 20 members by schisms produced by the introduction of new sentiments and practices. In this work, a female preacher, a few years ago, had a principal hand.

A religious anniversary, under the name of "THE JUNE MEETING" which has been previously mentioned, is a great day for the remains of this interesting people throughout the island. It is attended upon devoutly by them; but is an occasion of much Sabbath profanation, and indecorum of conduct to multitudes of young people, who from motives of curiosity, or baser principles, attend from a distance of 20 or 30 miles around. Its present moral influence on the surrounding country is, at least questionable.

*Fireplace* or Southaven, is about 8 miles west of Moriches. Shortly after the dismission of Mr. Reeve, Mr. *David Rose*, a graduate of Yale, in 1760, commenced preaching "at Moriches, Manor of St. George, Southport, and Winthrop's Patent." He received a call, and was ordained by the Presbytery Dec. 4th, 1765. He acted as a physician as well as a pastor, and continued here till his death. Two years after his ordination, a church was organized at Middle Island, and became a part of his charge. He died, as stated in the records of the Synod Jan. 1st, 1799.

The Rev. *Robert H. Chapman* received a call to this congregation, in connection with Middle Island, which he declined, after preaching with them a few months in the year 1800-1.

The Rev. *Herman Daggett* was installed Oct. 20th, 1801. He resided at Middle Island; and was dismissed April 17th, 1807.

The Rev. *Ezra King* was ordained pastor of these united congregations, May 11th, 1814, having previously supplied them for a considerable time. He was dismissed April 16th, 1809, and since that time, this congregation has been united with Bellport, and supplied by the Rev. *Abijah Tomlinson*, who was ordained Sept. 9th, 1840, by the Presbytery, but not installed.

It is not known at what date a house of worship was first erected at Fireplace. An aged man, still living, says he recollects when there was none there, and when the first church was built. It was probably not far from the time of Mr. Rose's settlement. The present church was erected in 1728.

*Fire Place Neck*, is a small neighbourhood, a little west of the church last mentioned. There is a small Congregational church, of 11 members, that meet in a building, which has been fitted up for the purpose of worship. The Rev. *Nathaniel Hawkins* occasionally preached here; but the congregation is very small.

*Bellport* is a neat little village of modern origin, situated on *Occombomock* Neck, about 3 miles west of Fireplace. It lies on the south country road, in full view of the Great Bay, and is a place of considerable coasting trade. Its only public building is an ACADEMY which is also occupied as a place of worship. The Rev. *Abijah Tomlinson*, acts in the double capacity of Principal of the Academy, and minister of the church, which is Congregational or Independent. The present number of members is 37.

*Patchogue*, is the largest village in Brookhaven, situated on the south road, in the south-west corner of the town. It contains 3 churches, nearly 100 dwelling houses, and its population is estimated at 500 souls. It is a place of very considerable water-power, which is improved for various mechanical and manufacturing appliances, [see page 25.) The citizens are an active, enterprising people, and the whole village presents an aspect of industry and thrift.

A congregational church was organized here Jan. 14th, 1793, by the Rev. *Noah Hallock*, consisting of 8 members. In May following, it was taken under the care of the L. I. Convention, as "the 2nd Cong. Church of Brookhaven." Mr. Hallock, though connected with another charge, appears to have exercised a supervision over this infant congregation, till his death. His successor at Old Man's, the Rev. *Noah H. Gillet*, divided his labours with this church from 1822 to 1833. After a vacancy of one year, the following persons were successively employed, viz:—

The Rev *Smith P. Gammage*, from 1834 to 1835; the Rev. Mr. *Moase*, to 1836; the Rev. *Parshall Terry*, to 1837; and the Rev. Mr. *Baty* to 1838. In June, 1839, the Rev. *B. Matthias*, commenced his labours with this people, and continued till 1843, when in consequence of some change of sentiment, and a supposed intention of setting up a new sect, he was induced to resign his charge.

About this time Mr. Gammage was again employed for 8 months; but before his time expired, he became a disciple "of Miller," and after distracting the church with this senseless "midnight-cry," he withdrew, carrying with him 58 members. These organized themselves into a new society, and after electing 7 deacons, and making other preparation for the expected end, they waited, and waited in vain, till the 23d of April, and the 24th of October, and indeed, the entire year 1844, had passed away, and all things remained as they were. Mr. Gammage has recently come out and made a public con-

fession of his error, and some of his associates have apparently abandoned the scheme, but the deleterious influence of these unscriptural sentiments is manifest, in the diminution of vital piety, and the promotion of a cavilling and sceptical disposition in the whole community, will not be effaced from the present generation. This is one of a very few places on the island where this delusion has been embraced by any considerable number. And though, in itself, it is too contemptible, to merit a serious notice, historical truth requires, that it should not be passed over in utter silence. It may not be out of place to add, that as many of the advocates of this scheme were regarded as *honest* in their delusion, before the predicted day arrived, they have now a fair opportunity of proving their claim to this charitable regard, by a frank and full confession of their errors. Can any man who has been led away by such a delusion be considered *honest*, who refuses to acknowledge his error, or even keeps his mouth closed, when the providence of God has stamped his doctrine as a lie ?

Since May, 1844, the Rev. *J. H. Thomas*, of the Brooklyn Presbytery has been a stated supply in this congregation.

At several different periods, this church has been favoured with special seasons of refreshing. In 1817 about 100 were added to its communion, as also under Mr. Gillet's ministry. The whole number of members since its organization is 438, and there are now (April 30th, 1845,) 204 in communion. About 115 families compose the congregation.

The first house of worship here, was erected in 1794, and rebuilt in 1820. In its erection, Congregationalists, Methodists, Presbyterians and Baptists united with the understanding, that each denomination should occupy it one fourth of the time. In 1831, the last two denominations "having run down," and the Methodists being in want of a house for a greater proportion of the time, the Congregationalists purchased their right, and have since occupied the building as their own.

The Methodist Epis. Church was erected about the year 1833. It is supposed to be in a prosperous state. Though somewhat entrenched upon by the cry of false prophets, it did not lose as many members as the Congregational church.

A Protestant Episcopal church was erected here in 1843, but its condition has not been ascertained.

On a neck of land southwest of Patchogue, of which the Indian name was *Manowtasquott*, is the village of *Blue Point*, whose waters were formerly famous for their delicious oysters,

of immense size. But they are now greatly diminished in quantity if not in quality. There is no ecclesiastical organization here distinct from the adjoining village.

New Village (or *West Middle Island*,) about 8 miles north of Patchogue, on the middle road, is a considerable settlement, continuous for more than a mile, which bears the above name. This has been occupied, for many years, as a preaching station by various denominations. The Methodists have a class here.

A house of worship called "Union Meeting-house," was erected in 1812.

A church was organized here, April 2d, 1815, by the Rev. *Jacob Corwin*, under the style of "the third Congregational Church of Brookhaven," which was taken under the care of the L. I. Convention, May 15th, 1816. Mr. Corwin continued to supply it for a number of years. In May, 1825, Mr. *Nathaniel Hawkins* was ordained its pastor. Its late history has not been ascertained, except that it now consists of 55 members.

*Coram.* About three miles east, on the middle road, is an ancient settlement of this name, in the midst of the deepest sand of this sandy island. In its vicinity are some of the highest hills in this county.

In 1747, a Baptist meeting house was erected here, and, it is believed that a church was early organized, but for a long series of years, it seldom enjoyed gospel ordinances. This is supposed to have been the first, and for a long time, the only church of that denomination in the county. It doubtless became extinct, as the church now existing is mentioned on the records of the Baptist Association of New York, as having been organized in 1809.

*Middletown*, (formerly *Middle Island.*) This parish is situated two miles east of Coram. Its name is well adapted to express its locality, being about the centre of the island, both as to length and breadth. This whole region is generally light and sandy, much of it occupied by forests, and the population is dispersed.

A church edifice was erected here in 1766, and in Nov. 1767, the Presbytery appointed a committee to organize a church which afterwards united with that of Fireplace, or Southaven, in the support of the gospel. This union continued for the space of 73 years, during which time its history is identified with that congregation, which has been already noticed.

The Presbyterian church was rebuilt in 1837.

The Rev. *Ezra King* having resigned the pastoral charge of these congregations in 1839, continued as a stated supply to this parish two or three years, when from the failure of his health, he was obliged to relinquish his labours.

On the 12th of June, 1844, the Rev. *James S. Evans* was ordained pastor of this church.

A Methodist church was erected here in 1840.

*St. George's Manor—Brookfield—Punk's Hole.* This place has been previously mentioned as a stopping place on the L. I. rail road. It is near the eastern line of the town, nine miles from Riverhead. The Peconick river runs a little north of the place, and though the face of the country is here 46 feet above tide-water, it abounds with swamps and streams of water. About two miles west is an extensive swamp, bearing the Indian name of WAMPMISSICK, which the writer would recommend as the name of this village; as he would YAPHANK, instead of Millville, still further west.

The name "BROOKFIELD" is connected with the religious history of the place, which will be found not the least interesting part of the island.

Towards the close of the last century there was a collection of families in this vicinity, whose principal employment was to convert the adjacent forests into cordwood and charcoal. The people laboured hard through the week, and on the Sabbath, being six or eight miles distant from any church, and the roads through deep sand, they felt little inclination to try to reach the sound of the gospel. There was a fair prospect, therefore, that they and their children were to grow up in a state of at least semi-paganism.

About this time, it pleased God by his grace to call one of their number into his kingdom. He was a man of very small powers of mind, but of peculiar humility of heart, and simplicity of character. If ever a christian in modern days merited the appellation of a "child," it was *Jonathan Robinson.* Deeply sensible of his own weakness, yet having tasted that "the Lord is gracious," he longed to have his neighbours become "partakers of the like precious faith." With much diffidence and trembling, though with a sincere desire to do them good, he invited them to come together at his house, (which was then the largest in the place,) on the Sabbath and they accepted his invitation. He prayed and sang, read the scriptures, and a sermon; and from that blessed hour, his house became the BETHEL of the place.

But Mr. Robinson was not only of a humble and docile disposition—he was also the friend of order. And fearing that the course which he had been constrained, by the force of circumstances, to enter upon, might be regarded as disorderly, he early sought an opportunity to lay the whole matter before the Presbytery of Suffolk, and ask their advice. After examining the subject in all its bearings, (Oct. 16th, 1788,) those fathers and brethren felt constrained to regard it as a notable indication of providence, and they expressed their approbation of the course Mr. R. had pursued, and recognised him as a sort of catechist, to lead the devotions of that retired and isolated people; and occasionally, besides reading well-selected sermons, to give them a word of exhortation.

These labours seemed to meet with the divine approbation; souls were hopefully converted to God; and at length a little church was organized in the house of Obededom, which was taken under the care of the L. I. Presbytery, April 19th, 1796, bearing the name of *Brookfield*.

The Presbytery were induced to regard this as a peculiar case, which could never be made a precedent for lowering the standard of the gospel ministry; and, therefore, after some trials, and an examination adapted to the case, they regularly licensed Mr. R. to preach the gospel, April 20th, 1796.

After some years, on an application from Mr. R. and his people, founded on the exigences arising from their peculiar circumstances, the Presbytery agreed to ordain him to the work of the ministry, with a special view to that place, though not to instal him as the pastor.

Accordingly, on the 26th of November, 1807, the Presbytery met in Brookfield Meeting House—*Father Robinson's own house;*—one of the fathers of the Presbytery preached the sermon from Cant. ii. 15, and the ordination was duly consummated. Although the writer was present on this interesting occasion, he does not recollect that the preacher, who was a man of some *dry wit*, made any special application of his text to the case in hand, but he could not help thinking, as most of his readers will, that he selected rather a singular theme for an ordination sermon.

Father Robinson continued to labour not only with this people, but elsewhere, as long as his bodily vigour endured; reared up a family, (of which one son is a regularly educated minister of the gospel, and a good instructer;) and though he still lives, at a very advanced age, he is so infirm both in body and mind that he is completely laid aside. But he still loves

to talk of the precious Saviour, and ascribe all his hopes to his abounding grace. The subject of religion is all that his memory retains.

The remark that Father Robinson was a man of small natural abilities, demands some qualification. While there was a child-like simplicity about him that seemed to indicate feebleness of intellect, there was an originality and shrewdness, that oftentimes rendered his performances deeply interesting and impressive. This remark cannot be better illustrated than by giving some notes of one of the last sermons which he delivered a few years ago, when suddenly invited to preach for a brother, whom he called on, as he passed through his congregation. This brother noted down some of his "bright thoughts" after hearing the discourse. His text was:

1 Cor. xv. 47, 48. The first man is of the earth, earthy; the second man is the Lord from Heaven.

As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly.

"1. The text tells us of two men—two Adams. A short history of each, Adam—Christ.

"II. The text tells us of their children, and they are just like their respective progenitors.

"The first Adam's children are like him. State some particulars. 1. They are fond of *dress*. Adam and Eve were placed in the garden, both stark naked, and were not a grain ashamed. But the moment they sinned, they began to look about for something to cover them, and made a dress of fig-leaves.—Just so their children do. Their hearts are set upon dress. Pride acted out in this way more than any other, and yet to be proud of dress is to be proud of what was occasioned by shame.

"2. They are like their parents in making excuses. Adam said, it wasn't me; it was Eve. Eve said, it wasn't me; it was the serpent. Just so their children. Adam begat a son in his own likeness, and all his descendants are just like him. Ask any little boy, Are you bad? and he says, No, I'm good.

"3. They try to conceal themselves from God. Adam and Eve hid themselves among the trees. Just so their posterity try to hide from God.

"But Christ's children are like him.

"1. He was meek and lowly: so are they.

"2. He loved to please his father—so do they.

"3. He loved to pray; so his people.

"4. He went about doing good—so do they."

Here he introduced his favourite theme, the scene of Gethsemane and Calvary, and commenting on Heb. x. 14, described how "all-conquering love" makes them children; and they, catching the spirit of their divine Saviour, are transformed into his image.

The whole was closed with a warm exhortation founded on this remark: "The time is coming when an interest in Christ will be felt to be of more value than anything and everything else."

A small but commodious house of worship was erected at Brookfield in 1839. Present number of members is about 25; and the church is not in a thriving condition. They have only occasional preaching.

### Recapitulation.

In this large township there are 22 organized churches, viz.: 5 Presbyterian—6 Congregational—6 Epis. Methodist—2 Protestant Methodist—2 Episcopal and 1 Baptist; which give an average of 339 souls to each.

## Section 7.—SMITHTOWN.

| | |
|---|---|
| Number of acres improved, - - - - | 10,937 |
| " " unimproved, - - - | 27,063 |
| Ratio of population to the acre, 1 to 20. | |

This town is bounded on the north by the Sound, on the east by Brookhaven, on the south by Islip, and on the west by Huntington.

The greater part of this territory was given by Wyandanch, the Sagamore of Montauk and Grand Sachem of the Island, under date of July 14th, 1659, to Lyon Gardiner, as a token of gratitude for his agency in redeeming his daughter from captivity. In 1662 a release for this tract was executed by the chief of the Nissequag tribe, within whose limits it was comprehended.

In 1663 Mr. Gardiner conveyed the territory to Richard Smith, who had come from Rhode Island, and was then living in Brookhaven. Smith obtained a patent from Gov. Nicoll, March 3rd, 1665, in confirmation of his title, in which a condition was specified, that ten families should be settled thereon within three years. It was not, however, recognized as a distinct town, till the passage of the act of 1683.

The first settlement was made at Nissequag on the harbour,

near the north shore; and here was the first place of assembling for the worship of God, and the burial of the dead. For a long time this town was called Smithfield; which was at length exchanged for its present names, either of which is extremely appropriate, from the large number of the Smiths who still inhabit it.

### Churches.

The first church was erected at Nissequag, but at what time, no satisfactory account has been obtained.

In 1750 it was removed to the village called the Branch, lying on the middle road nearer the centre of the town.

The present building was erected in 1827, and dedicated on the 9th of September in that year.

### Ministers.

The records of the Presbytery of Suffolk show that a church, consisting of 7 members, was formed in this town Sept. 17th, 1751. Whether there had been a previous organization cannot be ascertained. Nor can it be determined whether the labours of any minister had been statedly enjoyed, previously to the commencement of that century. It appears that in the contract with Mr. Phillips to settle in Brookhaven in 1697, Smithtown was included as a part of his charge; but whether he divided his services between the two places is not known. It was, however, during the life time of Mr. Phillips that the name of the Rev. *Daniel Taylor* occurs as a resident at Nissequag, where he buried his wife. He was a graduate of Yale in 1707, and after residing here some years, removed to New Jersey where he died Jan. 8th, 1748, at the age of 64. Whether he was employed here in the ministry, and if so, how long, is not ascertained.

A similar uncertainty attends the history of the next individual, who is found here in the character of a preacher. Mr. *Abner Reeve*, a native of Southold, and a graduate of Yale in 1731, whose history has been given in connexion with the congregations of Moriches and Westhampton, is said to have resided at Nissequag some 12 or 14 years from about 1735. He first received licence from some ministers in Southold, and was not ordained until after he left this town. It must have been during his residence here, that his son Tappan Reeve, the late distinguished jurist of Connecticut, and eminent Christian, was born Oct. 17th, 1744. Here also he buried his wife, who died May 6th, 1747. It is not probable

that he continued to preach all the time of his residence at Nissequag, as it was during this period, that he was overcome with his besetting sin, which afterwards occasioned him so much mortification and pain.

The Rev. *Napthali Dagget* was the first settled pastor in this town. He was licensed by the Presbytery of Suffolk, Aug. 10th, 1749, and commenced preaching here shortly afterwards. The church having been removed to the Branch in 1750, he was called and ordained pastor Sept. 18th, 1751. He was dismissed, at his own request, for the want of support, Nov. 6th, 1755, and shortly after leaving the island, became connected with Yale College.

For nearly 20 years succeeding, this Church had no settled pastor, and depended on occasional supplies and temporary engagements. The Rev. *Thomas Lewis* was employed from 1763 to 1769—and in 1771 Mr. *Daniel Avery* spent some time here by appointment of the Presbytery.

The Rev. *Joshua Hart* was the next pastor. He was born at Huntington Sept. 17th, 1738, graduated at Nassau Hall 1770, and ordained as an evangelist, by the Suffolk Presbytery April 2nd, 1772, he being unwilling to preach the gospel as a licentiate. He was installed here April 13th, 1774. During his incumbency, he devoted a part of his time to the service of other churches. In the revolutionary war, being an ardent patriot, he suffered much from imprisonment by the British in the city of New York. He was dismissed Sept. 6th, 1787. He was never settled afterwards, but continued to labour as a stated supply in vacant congregations. He died at Freshpond, Oct. 3rd, 1829, at the advanced age of 91 years.

Another long vacancy intervened, in which occasional supplies were enjoyed. A Mr. Halsey was employed from April 1793 to June 1795, and a Mr. Perkins for a few months afterwards.

In Oct., 1796, the Rev. *Luther Gleason* (who had been ordained in 1788, by the Strict Congregational Convention of Connecticut,) commenced preaching here and at Islip, or Huntington South. He was installed over these congregations, Sept. 28th, 1797, by the Presbytery of Long Island. Though a man of very limited education, he was a ready, and in some respects, a popular preacher. For a number of years, his services were highly acceptable. But, he was convicted, March 26th, 1804, on charges laid before the Presbytery, of "making too free use of intoxicating liquors," and "a lightness of deportment unbecoming the sacred profession," both

of which he confessed, with professions of repentance, and was restored to his standing. He was again arraigned, June 17th, 1806, on charges of a still more serious nature; and after a trial of 5 days, was convicted and suspended until he should make satisfaction. Notwithstanding Mr. G. had frequently declared that he could not confess the allegations alleged, without lying to his own conscience, he shortly after came before his congregation, and made the prescribed confession. An acknowledgment made under these circumstances, together with new disclosures of a still more serious character, furnished matter for a new series of charges, which were presented by a member of the Presbytery. Mr. G. refused to submit to a trial, and abruptly left the Presbytery. Having been regularly cited to answer, as required by the Constitution, and not appearing, he was suspended from the ministry, Aug. 20th, 1807, and after another citation, he was deposed, the 16th of Oct. following. Before the completion of this process, Mr. G. had, on application, been received into the L. I. Convention.*

This unhappy event was attended with the most lamentable consequences on the church of Smithtown. It was rent in twain, and a part which renounced the jurisdiction of the Presbytery, were assembled in a separate congregation, and supplied with preaching by the Convention. The church, feeble before, was greatly weakened by this schism, and for several years was destitute of preaching during three-fourths of the time. For six months from Nov. 1809, the Rev. N. S. Prime divided his time, by appointment of the Presbytery, between this church and Freshpond.

In Sept. 1811, the Rev. *Bradford Marcy* commenced preaching in this place, and his labours terminated in a most remarkable result. Mr. Marcy was a man who, by constitutional temperament, and other peculiarities, seemed, to human appearance, not the best qualified for the existing state of things in this town. And yet, it pleased God to use him as an instrument to effect that, which appeared to be beyond the power of all the clergy on Long Island. The writer may be permitted to speak with confidence on this subject, as he was

* The principal reason assigned by the members of the Convention in justification of this act, was, that they considered Mr. Gleason as belonging to them, *because he had been originally ordained by the Connecticut Convention*, from which they had derived their ecclesiastical existence. And this was the principal point afterwards submitted to arbitrators and decided against the claims of the Convention.

an eye-witness to many of his operations, being present by special invitation from the parties concerned, at several of the meetings held on the subject.

Mr. Marcy, after preaching a few months to the acceptance of both parties, and acquiring, rather than seeking their confidence, proposed a joint meeting to try to settle their differences, and unite in one church. Such meetings were held, and after mutual explanations and concessions to one another, a committee consisting of individuals of both parties was appointed to meet with the Presbytery, and effect a reconciliation with that body. This Committee attended the Presbytery in April, 1812, when the reconciliation was consummated. From that time to the present, they have remained a united people; and that church has been, and still continues, in a more prosperous condition than in any previous period of its existence. Mr. Marcy remained with this congregation till Aug., 1814, when, at his own instance, he left the island.

Some time in 1815, the Rev. *Henry Fuller* commenced preaching here, and was ordained Oct. 23d, 1816, as pastor of the united churches of Smithtown and Freshpond. He was dismissed in 1821, and afterwards was settled in North Stamford, Conn., where he still remains.

The Rev. *Richard F. Nicoll* came to this place in 1822, was ordained June 25th, 1823, and dismissed June 5th, 1827.

The Rev. *Ithamar Pillsbury* commenced his labours in this church, Sept. 9th, 1827, but was not installed till April 21st, 1830. He was dismissed April 17th, 1833, and after spending a year at Sag Harbour, he, with a chosen company, formed in good old puritanical style, emigrated and settled the town of Andover, Ill. Mr. Pillsbury is deservedly regarded as the patriarch of this new settlement,—a worthy example for future emigrants.

During the following vacancy, the church was supplied by different individuals, among whom are the names of a Mr. Alvoid and a Mr. Lockwood.

In April, 1835, the Rev. *James C. Edwards*, who had been some time in the service of the 8th Avenue Church, in New-York, commencing preaching, under a call, to this church, and was installed the 5th of May following. He is still the pastor, and the congregation is in a prosperous state.

## Revivals.

There have been seasons of special interest on the great subject of religion at different periods in the history of this

church. It has, indeed, always been small, in comparison with the population. But it is remarked by one of the pastors, that "the earliest records of the church manifest a spirit of genuine piety, brotherly love, and Christian forbearance, together with unbending fidelity in discipline." But the most interesting seasons resulting in the largest increase of the church, have occurred under the last two pastors. In 1831, and in 1843, the Holy Spirit appears to have been poured out, and numbers were hopefully brought to "the obedience of faith." In the latter case, it is remarked that "the work was silent and deep, while souls were led by the Spirit to Christ, as an all-sufficient Saviour, their only refuge. The church itself was greatly revived and blessed, and the special influences of the Spirit seemed to be enjoyed by God's people, long after the work of conversion had ceased."

The number of communicants at different periods, has been as follows:—

| In the year | 1827— | '30— | '33— | '39— | '42— | 45. |
|---|---|---|---|---|---|---|
| Members . | 32,— | 46,— | 78,— | 74,— | 62,— | 81. |

A Methodist Episcopal Church was erected at the Hauppaugs, about 2 miles south of the Branch, in 1806.

In later years, another church of that denomination has been erected at the landing, about 3 miles northwest of the Branch.

A year or two since, a Roman Catholic Chapel was erected in a small settlement of foreigners, a mile and a half southeast of the Branch, which a Roman priest occasionally visits.

At the present time, (1845,) a Methodist church is in the process of erection at the Branch.

*Summary.*—There are 4 congregations, and as many houses of worship in this town, viz:—1 Presbyterian, 2 Methodist, and 1 Roman Catholic, giving an average of 477 souls to each.

## SECTION 8.—ISLIP.

| | |
|---|---|
| Number of acres improved, . . . | 8,016 |
| " " unimproved, . . . | 63,984 |

Ratio of population to the acre, 1 to 34.

This town is bounded on the north by Smithtown and Brookhaven, east by Brookhaven, south by the Great Bay, and west by Huntington.

The township does not, like the others, extend to the ocean; but a large portion of the great beach in front of it belongs to Brookhaven.

And here we have a striking illustration of the pernicious influence on the interests of population, resulting from the accumulation of land in the hands of a few owners; especially where that accumulation is perpetuated by the old feudal law of entailment. Although a large portion of this township is naturally incapable of maintaining a large population, as it embraces extensive tracts of sterile plains and vast swamps, yet the necks and other tracts of land are good, and capable of sustaining a much larger number of inhabitants than it now contains; and as the law of entailment is now abrogated, it may be expected that the evil will be gradually remedied, though time will be required to render the work effectual.

The great Nicolls Patent commenced on the east line of the town, about 2 miles west of Patchogue, and extended 10 miles west, covering a tract nearly 10 miles square, or about 60,000 acres. It was originally purchased of *Winnequaheagh*, the Sachem of Connectquut, confirmed by a patent from Gov. Dongan, and afterwards by Gov. Fletcher. It has been reduced about *one third*, by sales made under a special act of the legislature, passed May 3d, 1786, for the relief of the proprietor, who had become embarrassed by debt. The residue of the lands being divided among the heirs at law, they are offered for sale on liberal terms, and are gradually passing into other hands.

Many of the first settlers, it is supposed, emigrated from Islipe in Oxfordshire, England, whence originated the name of the town. The number, however, was so small, that no regular municipal government was established till after the commencement of the last century. In 1710, an act was passed by the colonial legislature, authorizing such an organization; but the inhabitants being so few, and more than half of the territory being in the hands of a single individual, they probably felt no inclination to avail themselves of its provisions. The first town-meeting of which there is any record, was held on the first Tuesday in April, 1720.

The principal part of the population of this town is distributed along the great south road, and on the adjacent necks. Till within a few years, nothing like a village or compact settlement was to be found within its limits; now there are two claiming this appellation: *Sayville*, 5½ miles west of Patchogue, in the eastern part of the town; and *Mechanicsville*, (formerly called Sodom?) in the western part, about 6 miles east of Babylon.

The religious history of this town is much more concise than its secular. Till very recently, nothing in the shape of an ecclesiastical organization existed within its bounds.

In 1769, a small church edifice was erected by the patentee, near the middle of the town, on the south road, designed for the celebration of divine worship according to the forms of the Episcopal church; and was occasionally used for that purpose, though it long remained unblessed by prelatical hands. From 1814, the Rev. *Charles Seabury*, rector of Caroline church at Setauket, acted as a missionary to this congregation, and devoted a portion of his time to its service.

In 1843, this church was repaired and enlarged, and on the 6th of July duly consecrated by the bishop. Since that time, the Rev. *Daniel V. M. Johnson* has officiated as rector. The present number of communicants is 14.

At *Mechanicsville*, a Methodist church has been erected within a few years, and is regularly supplied. At *Sayville*, the Protestant Methodists maintain preaching, but no church has yet been erected.

In the western part of the town, which was originally occupied by the Segatague tribe of Indians, there was formerly a small Indian church collected, but whether they had a house of worship is not known. This place was one of the stations at which *Azariah Horton* and other missionaries occasionally laboured; and it is one of the few points, at which the remains of aboriginal blood may be traced on the shores. Here and there you meet a countenance, even at this day, that bears evident traces of native descent. The church above mentioned is said to have been organized by *Peter John*, whose brief history has been previously given; but it has long since become extinct.

The central and northern parts of this town form almost one continuous wilderness, with scarcely any inhabitants, and bids fair to remain so. The two small churches which have been mentioned, are the only places of worship within its limits. Some few of the inhabitants on the east and west borders are attached to congregations in the adjacent towns; but the greater part of the population must be living in utter destitution of the means of grace. From this fact, and the additional consideration that this town is a great resort for sportsmen and men of pleasure, the state of morals may be inferred. Here are several large hotels, furnished with billiard tables, ninepin-alleys, and other means of amusement and dissipation, which doubtless exert a much more powerful effect on

the public morals than all the counter influences that are here enjoyed. So that, on the whole, to a moral and religious man, this town presents the most undesirable residence of any town in the county.

It is due to the people of this town, to say that their school-houses present the appearance, *externally*, of being spacious and comfortable buildings; and it is to be inferred that the rising generation are favoured with the privilege of good common schools.

*Summary.*—Two churches, 1 Episcopal and 1 Methodist, with a population of 2,098 souls.

## SECTION 9.—HUNTINGTON.

| | |
|---|---|
| Number of acres improved, - - - | 32,532 |
| " " " unimproved, - - - | 59,968 |

Ratio of population to the acre, 1 to 14 nearly.

This is the most western town in Suffolk County, being bounded on the west by Oyster Bay, in Queen's Co.—on the east by Smithtown and Islip; and extends from L. I. Sound, including Eaton's Neck, on the north to the ocean. It has been previously stated that Lloyd's Neck, (formerly called Horse Neck) though united with this town by a beach, and lying on the east side of Oyster Bay, is attached to Queen's County.

The first purchase from the natives was made by Gov. Eaton, of New Haven, in 1646, and consisted of the Neck, that still bears his name, lying directly east of Lloyd's Neck, and is connected with the north-east corner of the town, by a sand beach 3 miles in length.

In 1753, a purchase of 6 miles square, on the north side of the island, extending from Cold Spring Harbour on the west, to Cow-Harbour on the east, was made of the Indians, by a company that came from Sandwich, Mass. That colony having been formed of persons collected from different settlements, there was less of that homogeneous character in the first settlers of this town, than on the eastern parts of the island.

As the number of immigrants increased, additional purchases were made, till the extent of the town was adjusted to its present boundaries.

In its original organization, this town, like the most of the others, was a perfectly independent government, founded by the voluntary association of the sovereign people. In 1660,

for the purpose of security against external aggression, and especially to secure themselves from coming under the jurisdiction of the Dutch, they were taken, by their own request, under the government of the Hartford colony. After the surrender of the New Netherlands to the British, this town was with great reluctance, and after much opposition, finally constrained to submit to the government of the Duke of York.

The original settlement, still forming the principal village in the town, is on the north side, spread over a considerable territory at the head of the harbour. The entrance of the harbour is the opening into the Sound, between Lloyd's Neck and Eaton's Neck, called Huntington Bay, and extends up into the land, a distance of 5 miles, forming 4 or 5 distinct harbours, or principal landings: viz., Lloyd's harbour—West Neck—Huntington—Little Cow Harbour and Great Cow Harbour. The two latter now claim the name of Centreport and Northport. All these harbours lie within, or adjacent to, the territorial limits of this town, from which a considerable coasting trade is carried on. From a very early period, a ferry has been maintained between this village and Norwalk, Ct., a distance of 20 miles, which is regulated by the town.

There are several other settlements or villages within the bounds of this large township, in most of which, are now religious organizations and houses of worship; which have been increased, of late years, to an enormous extent. The writer can recollect distinctly, when there were only 4 church edifices in the town, and divine worship statedly maintained in only one of them. Then, this principal parish occupied a territory of more than 100 square miles, and the parish church was regularly attended by multitudes, many of whom came 8 or 9 miles. And it was cheering to the soul, on the sabbath morning to see the people flocking, in crowds, to the house of God; while the adjacent lawns were literally covered with their *teams* and plain covered waggons. Then too, the people did not become tired, by the service of half a day. To see a family get into their carriage and return home at noon, excited universal astonishment, and every body inquired, what is the matter? These recollections often awaken in the writer's bosom a melancholy pleasure, and make him feel willing to perform a pilgrimage, only to witness one such gathering on the holy sabbath, as he was familiar with, in his native church, in the days of his childhood.

But those days are gone; never to return. The ancient land-marks are, in a great measure, removed, and few are left

to remember where they stood. Now 18 houses of worship occupy the same ground, which, half a century ago, was almost exclusively devoted to the support of one: and not one of them is attended by a congregation more than half as large as ordinarily attended the old parish-church—the most of them very small.

The principal villages or settlements within the town, are the following: viz., Cold Spring—Cow Harbour (Centreport and Northport)—Red Hook or Freshpond—*Winne*-Comack, (the prefix being now seldom used)—Dix-Hills—Long Swamp—West Hills—Sweet Hollow—Half-way Hollow Hills—Babylon and Huntington South.

There are many things of an interesting character in the annals of this town, particularly during the revolutionary war, which, though they do not belong strictly to its religious history, are so intimately connected with its ecclesiastical affairs, that they will demand some notice.

### Churches, &c.

An ecclesiastical organization was formed here, at an early date; though the precise time is not ascertained. The church, it is known, was originally congregational or independent, and remained so till March 30th, 1748, when, by a very unanimous vote, it united with the Suffolk Presbytery. A church-session was soon after regularly constituted; and no church on the island has more uniformly and unitedly maintained the Presbyterian form of government.

The first house of worship was erected in 1665, on a site in the valley a little west of the present location. It was repaired and enlarged about 20 years afterwards.

In 1715, a new building was commenced on the former site; but after the frame was raised, it was taken down and removed, (in compliance with the desire of a large portion of the people,) to the spot where the present church stands. It was furnished with a bell, which at that day, was a rare appendage to a country church. This building remained till the British took possession of the island, and stationed a considerable force in this town.

Though all the Island, especially the western parts, suffered greatly from the insolence and oppression of the soldiery, and still more from the depredations of the *Tories*, under their authority and protection; no town was subjected to equal outrages on their feelings and property, with this town. The seats in the house of God were torn up and the building con-

verted into a military depot. The bell was taken away, and though afterwards restored, it was so injured as to be useless. Subsequently (1782) when the contest was virtually ended, the church was entirely pulled down, and the timber used to erect block-houses and barracks for the troops. And to wound the feelings of the inhabitants most deeply, these structures were erected in the centre of the burying ground, the graves levelled and the tomb-stones used for building their fire-places and ovens. The writer has often heard old men testify, from the evidence of their own senses, that they had seen the loaves of bread drawn out of these ovens, *with the reversed inscriptions of the tomb-stones of their friends on the lower crust.*

The redoubtable commander in these sacrilegious proceedings, it has been previously stated, was Colonel *Benjamin Thompson*, a native of Mass., and the same man that was afterwards created, by the Duke of Bavaria, and known to the world, as *Count* RUMFORD. But his acts in this place have given him an immortality, which all his military exploits, his philosophical disquisitions and scientific discoveries will never secure to him, among the descendants of this outraged community. It would seem that during the whole war, no stone was left unturned to annoy the persons, and injure the property of the inhabitants. Their orchards were cut down, their fences burned, and the scanty crops which they were able to raise under these embarrassments, were often seized by lawless force for the use of the soldiers, or recklessly destroyed to gratify their malice. The aged pastor of the congregation, while he lived, was peculiarly obnoxious, on account of his known patriotic views and feelings. When the troops first entered the town, the officers housed their horses in the pastor's stable, and littered them with sheaves of unthreshed wheat, while they cursed the "old rebel," as they were pleased to call him. They then took possession of his house, for their quarters, breaking the furniture, which they did not need, tearing leaves out of his most valuable books, or entirely destroying one volume of a set, as if to render them valueless, without taking the trouble to destroy the whole. While recording these worse than Vandal transactions, the writer is sitting in the identical chair which his grand-sire occupied before him, and which still bears the deep marks of British outrage. And he has books lying before him, with the impress of the same savage hands. Does the reader require any apology, for this apparent digression, in giving vent to feelings of just indignation?

In 1784, the year after the peace, the present church edifice was erected. It was considered a sort of *paragon*, being spacious, and finished in the most approved style of that day. It was furnished with a bell, which has called the assembly to the house of God, and tolled the knell of thousands, for more than 50 years. The church has undergone no alteration, except receiving a modernized pulpit; and having always been kept in excellent repair, bids fair to last for many years to come. The congregation, once the largest on the island, has been greatly diminished by the erection of new churches, of the same or different denominations in the town, but it is still respectable in point of numbers, property, and piety.

### Ministers.

The Rev. *William Leverich*, who was among the first settlers of Oysterbay, was the *first* pastor of this church. He was settled here about the year 1658. He remained in this charge till 1669, when he removed to Newtown.

The Rev. *Eliphalet Jones*, was invited to this town in Jan. 1676, having previously declined an invitation from the congregation of Jamaica. He was, at that time, residing at Greenwich, Ct. He is said to have been the son of the Rev. Mr. Jones, the first minister of Fairfield, and was born at Concord, Mass., on "the 9th of the 11th month, 1640." He appears to have hesitated about accepting the overtures of the people, and did not consent, until he had spent a year among them. He was then settled with great unanimity, and continued in that relation more than half a century. Although the name still exists in this vicinity, "it is pretty well ascertained that he did not leave any posterity." He is believed "to have been a man of great purity and simplicity of manners, and a faithful and successful preacher." Little is known of his talents and acquirements. At the ordination of a colleague, when he was more than 80 years of age, he delivered the charge, which the candidate transcribed upon the records of the church, and into his own private diary, both of which now lie before the writer. It breathes the spirit of piety, and exhibits a deep sense of the responsibilities of the sacred office. He died June 5th, 1731, in the 91st year of his age. Though the place of his sepulture is not known, a number of gentlemen of this congregation, with a laudable respect for his character, have erected, within a few years, a plain monument to his memory, in the public burying ground. Such acts of

generosity, especially where there are no ties of blood to prompt them, speak as much for the living as for the dead.

The Rev. *Ebenezer Prime* commenced his labours as the assistant of Mr. Jones, June 21st, 1719, in which relation he remained 4 years. He was born at Milford, July 21st, 1700, and graduated at Yale, in 1718. Being regularly called, he was ordained collegiate pastor, June 5th, 1723, by a council of ministers, one half of whom were from Connecticut, and the others from the eastern part of the island. He died Sept. 25th, [or Oct. 3d, as another account states,] 1779.

His character is concisely drawn by another, in the following brief extract:—"He was a man of sterling character, of powerful intellect, and possessed the reputation of an able and faithful divine. His library was unusually large and valuable, for the times. Few clergymen possessed an influence more general; and few, it may be said, more entirely deserved it." It may, without impropriety, be added, that he was a diligent student, and extremely exact and systematic in all his affairs. And although the most of his MSS. as well as many of his valuable books were mutilated and destroyed by the British, yet, it appears from his register of texts, dates, and places of preaching, which was kept, without a single omission, to the close of his life, that he prepared more than 3,000 written sermons, which, according to the custom of the day, when people were not easily wearied with the sound of the gospel, were of great length. More of his discourses than those of ordinary pastors at that time, were published, particularly those delivered at ordinations, and on other special occasions, which are still extant. On the subject of the gospel commission, he entertained some peculiar views, and believing that as ample qualifications and high authority were required *to preach the gospel*, as *to administer its ordinances*, he could not, in conscience, consent to *license* men *to preach*, without, at the same time, ordaining them to the work of the ministry. These views he illustrated and defended in two sermons, which were published at the time. And it would seem, that a number of the Presbytery of Suffolk accorded in these views; as we find in the minutes of the Synod of New-York and Philadelphia, in 1771, a communication from Mr. P., and others of that Presbytery, stating conscientious scruples in regard to complying with the order of the Synod, [in 1764,] respecting ordination *sine titulo*. Though Mr. P.'s views remained unchanged, they were somewhat modified, by the scarcity of ministers and the necessities of the times.

Near the close of his life, he did admit licentiates to preach in his pulpit; but he would never permit them to pronounce the apostolic benediction; believing, that this was an official act, which an unordained man had no more right to perform, than to administer the special ordinances.

The Rev. *John Close*, the *fourth* pastor, was called and ordained as a colleague to Mr. Prime, Oct. 30th, 1766, but he was dismissed April 4th, 1773. He removed to New Windsor, and afterwards to Waterford; where he died. From the time of his removal from Huntington, Mr. P. had no regular aid during his life. Though he was very infirm, and often laid aside, the troubles of the war prevented any measures to procure an assistant. The congregation, having become vacant in the revolution, and suffering peculiar trials during that gloomy period, remained unsupplied till after the peace.

The Rev. *Nathan Woodhull*, the *fifth* pastor, was ordained Dec. 22nd, 1785. He remained, however, less than 4 years; was dismissed April 21st, 1789, and removed to Newtown, where he ended his days.

Here, from peculiar causes, a vacancy of 5 years succeeded. But it is worthy of record, that during all this time, when no occasional preaching was enjoyed, regular devotional services, accompanied with the reading of a sermon, were constantly maintained; principally by the pious zeal and perseverance of one of the officers of the church, whose memory is embalmed in the hearts of many, with a fragrance, more grateful, than that of precious ointment. JAMES NOSTRANT was for 54 years an elder of this church; and though he lived at the time of this vacancy, 5 miles from the sanctuary, he was probably not five times absent from the house of God. Through storms of rain, or hail, or snow, as well as in fair weather, he was always seen, exactly at the hour, ascending the hill of Zion; and whether the congregation were favoured with preaching, or depended on him to lead their devotions, he was always in his place. Some now living can remember, with what pious ardour he always poured forth the desires of his soul. He was, without exception, the most uniformly devout, and consistent Christian, that the writer ever knew. It may be ascribed to the partiality of early respect and friendship, but he feels himself more personally indebted, under God, to the counsel and prayers of this man of God, than to those of any other man that ever lived. He died Feb. 7th, 1813, at the advanced age of nearly 90 years. The interests of religion, in this large town, which at that time constituted a sin-

gle congregation, are probably as much indebted to the influence and labours of this individual as to any minister that ever served them.*

It would appear incredible at the present day, if it should be stated, how generally and with what interest this congregation attended, during this long vacancy, on "reading meetings," and how ardently they hailed the proclamation of the gospel by an occasional supply. The writer can never forget, though he was a mere child at the time, what a sensation was produced by the unexpected entrance of a clergyman, (who had been detained through the night on the Sound,) just at the close of the morning service, and by the annunciation that there would be preaching in the afternoon. Scarcely any one left the precincts of the church; the bell sent forth a more significant peal—the *tolling* (which was always omitted when there was no preacher) was prolonged, that all within the reach of the sound might know that there was an "ambassador for God" in the place; and, till the afternoon service was far advanced, the people were still flocking to the house of the Lord, most expressively saying by their countenances, as they entered, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Would to God that the days of old might be restored.

The Rev. *William Schenck*, the *sixth* pastor, was installed Dec. 27th, 1793, and was dismissed in 1817, when he removed to Ohio, where the most of his children had previously settled. He was a dignified and excellent man; though not distinguished as a great and popular preacher, his labours were acceptable, and the church received large accessions under his ministry. He had been previously settled at Cape May, in Jersey, and subsequently at Ballston, N. Y. He died at

* An instructive anecdote, in relation to this good man, is worth preserving. An irreligious man, whose house Deacon Nostrant always passed in going to church, was in the habit of ridiculing his pious zeal. One sabbath morning, accompanied by a violent snow-storm, he stood looking out of his window, and observing Deacon N. facing the storm, he said to his wife, "*There goes that old fool.*" Time passed on; and some years afterwards, the Spirit of God arrested this individual, and brought him prostrate at the foot of the cross. But he could not quiet his mind, till he had gone to the Deacon, and confessed, with deep humility and regret, the unworthy speech which he had made, years before, and of which the deacon had never been informed. The writer has often heard the good old man tell the story, and "glory in being" esteemed "*a fool* for Christ's sake."

Franklin, Oh., September 1st, 1822, being nearly 85 years of age.

The Rev. *Samuel Robertson* was ordained Nov. 28th, 1816, as a colleague to Mr. Schenck, and was at the same time a stated supply of the church at Hempstead, where he laboured half the time. After Mr. S.'s dismission, he confined his labours to this congregation till Nov. 26th, 1823, when he was dismissed and left the island.

The Rev. *Nehemiah Brown*, the *eighth* pastor, was ordained Oct. 18th, 1824, and, after remaining nearly 8 years, was dismissed June 25th, 1832.

In the settlement of this gentleman, a most unhappy schism was produced in the congregation, not only among themselves, but in their relation to the Presbytery of Long Island. When the Presbytery met, and entered upon the trials of Mr. B. for ordination, his examination on one of the subjects was not sustained. This decision resulted, probably, not merely from the short interview which the Presbytery had with the candidate, but from a previous acquaintance of some of the members with Mr. B., while he resided near them in the capacity of a teacher. Upon communicating this result to the congregation, great dissatisfaction was produced, and the Presbytery adjourned without being able to allay it. Subsequently, in a public meeting, the congregation, by a majority of votes, withdrew from the Presbytery of Long Island, and declared themselves independent. Shortly after, they applied to the 2d Presbytery of New York, who received them, and, on the day above mentioned, ordained and installed Mr. Brown. This unhappy schism, strangely sanctioned by a sister Presbytery, produced the most painful state of things in the church and congregation. Families, even parents and children, were divided,—and, in some instances, bitter animosities were produced and perpetuated; and the cause of religion, of course, suffered serious injury. Without expressing an opinion on the merits of the original question, for which he has not the needful *data*, the writer may be allowed to say, that the course taken by the congregation was entirely wrong, and subversive of all order and authority in the church. It would have been far better for them to *suffer* a wrong, than to have *done* so manifest a wrong. Their edification and the salvation of their children did not depend on having Mr. B. for their minister, even though he were the best man in the world,—while the course they took was one, that was fraught with certain evils to them and their posterity. Besides, it

was an act of rebellion against the authority of the Presbytery, of which they were a constituent part, and to which they had promised subjection. And although all human courts are liable to err, it is far better to submit now and then to an incorrect decision, than to hazard everything by dissolving all the bonds of society. Nothing but an extremity will ever justify a revolution. The Synod, in reviewing these transactions the same month, endeavoured, as far as in their power, to obviate the evil consequences naturally resulting from such a procedure, by declaring that there was "great irregularity in the proceedings," and that "the Second Presbytery of New York did not exercise due deliberation in receiving the congregation of Huntington, which withdrew itself *irregularly* from under the care of the Presbytery of Long Island." But, "upon a general review of this unhappy case," they deemed it best, and did accordingly "set off" said congregation, "to belong in future to the Second Presbytery of New York."

After Mr. B.'s dismission, the Synod, in Oct., 1832, in dividing the L. I. Presbytery, gave permission to such churches on the island as were connected with the city Presbyteries, to unite with the Second Presbytery of Long Island. Under this permission, the congregation became again united with the neighbouring churches. Since that time it has been happily associated, its affairs have been conducted with great regularity, and the effects of that lamentable schism wonderfully effaced from the minds of the people.

The Rev. *Solomon F. Halliday*, the *ninth* pastor, was ordained April 17th, 1833, but not installed till the 2d of July following. He was dismissed April 19th, 1836.

The Rev. *James M'Dougal*, the *tenth* pastor, was installed Nov. 2d, 1836, and continues in the deserved esteem of his people.

### Revivals, &c.

There are no records extant of the state and progress of this church during the incumbency of the first two pastors. The third pastor, when driven from his own dwelling, hastily leaving it, with most of its contents, to the depredations of British vassals, appears to have carried away in safety, the annals of his own extended ministry. That venerable volume, now more than 125 years old, lies before the writer, containing in a bold, legible hand, the record of every text on which he had prepared a written discourse—the names of all the persons he had baptized, admitted to the communion of the

church, or united in marriage, during his ministry of 60 years, together with the proceedings of the session in the administration of discipline.

From this, it appears, that at the time of his ordination in 1723, there were 41 members in the communion of the church; 14 male and 27 female. Afterwards added, 109 males, 219 females. In the course of the same time he administered 2,381 baptisms, celebrated 822 marriages, and prepared more than 3,000 written sermons.

In the year 1741, this congregation participated in the general awakening of that day. The work was characterized by the same peculiar marks, as in other parts of the land. The pastor being called upon, on one occasion, to preach at the close of a *military* "*training*," which would be deemed a singular preaching occasion in this day, he remarks in his private diary, that at this meeting, several were brought "under strong convictions," and "the main part of the congregation were in tears." Of another meeting a few days after, he says, "Preached on John vii. 37,—great numbers cried out in distress—the power of God was marvellous." Numerous hopeful conversions are stated to have taken place, and generally after "convictions of *long continuance*."

Again in 1764, this church enjoyed another season of special refreshing. How extensively it prevailed, and how many were the happy subjects of the work, it is difficult to ascertain with precision. The following is an extract from the Rev. Mr. Prime's letter under date of May 8th, of that year, published by Dr. Buel in his narrative of the revival in Easthampton: "Although there are some among us, I hope but very few, that oppose themselves, yet blessed be God, his glorious work of grace goes on here! The greatest part of our people seemed to be solemnized and made thoughtful; not a few wounded deeply at heart, and groaning under burdens insupportable, some under shuddering horror, and fearful apprehensions of divine wrath." The private diary of Mr. P., under date of Sept. 2, 1764, after noticing the administration of the Lord's Supper, in which he was assisted by Messrs. Buel and Whitaker, he says: "God has poured out his spirit in a surprising manner upon this people—glory be to his name."—What renders this work the more remarkable is, that there had been troubles in the church (of what kind is not stated,) that had caused the administration of the ordinance to be suspended from June 5th, 1763, to the time above mentioned. This it seems was very much the practice of some churches in that

day, in times of trial and difficulty. A greater number was added to the church in this revival than in that of 1741–2; and, what is worthy of distinct notice, a greater number of males than females.

No other general awakening is known to have taken place till 1800. In the spring of that year a deep interest on the subject of religion commenced, which spread through the congregation, and continued, with very little abatement, till the succeeding winter, and indeed into the following year. A large number professed to become the subjects of renewing grace. The writer may be allowed to say, that he well recollects that season of mercy, it being the period at which his own mind was first permanently impressed with a sense of divine things, and in which many of his dear friends and companions were hopefully brought into the kingdom. The fruits of this revival have been chiefly gathered into the garner of God, and few remain to tell what was then done for their souls. But a savour has been left behind which will never be lost.

Again, the years 1810—'17—'32 and '42–3 have been distinguished as seasons of special refreshing from the presence of the Lord, and at each of these times, considerable additions were made to the communion of the church.

The following items will show the different fluctuations of this church for the last 60 years:—

At the time of Mr. Schenck's settlement in 1793, there were about 40 members of the church. During his ministry were added 331. At the time of his dismission, the whole number surviving was 263. This number was somewhat increased under the ministry of Mr. Robertson. But by the dissatisfaction occasioned by Mr. Brown's settlement it was reduced to 200. This number was still further reduced in 1829, by the dismission of 45 members, to form the church at Sweet Hollow. By the last report made by Mr. Brown, the total number of members was 130. Since that time, the church has gradually increased. The number of members reported the present year is 237.

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An Episcopal Church was erected in this village somewhere between 1750 and '60, and the Rev. *James Greaton* was stationed here in 1767, and remained till his death, in 1773. Though afterwards occasionally supplied, there was no stated service maintained till the close of the century.

Indeed, for many years, the house was not opened, and was literally the undisturbed possession of bats and owls. It was, however, repaired, about 40 years ago, and service re-established, but with considerable irregularity. Some 10 years ago, this church being placed on the missionary establishment, it has been supplied with more regularity. For several years the Rev. J. Sherwood, of Cold Spring, devoted a part of his time to its service. The Rev. Mr. *Hall* is the present rector.

In 1825, a Methodist Epis. church was erected in this village, and the society is supplied with constant preaching. It numbers between 70 and 80 members.

In 1836–7, a church edifice was erected by the universalists, near the burying ground.

In the eastern part of the village, near the Episcopal church, is a small building erected for a school, that is now occupied as an African Meth. (Zion) church.

In 1794, an ACADEMY was erected directly opposite the Presbyterian church. This institution was never chartered, or placed on the foundation of the public Academies of the state. Its reputation has been fluctuating. Sometimes a good classical school has been maintained, and at others, it has differed little from a common school.

By a legacy recently left to this institution, by NATHANIEL POTTER, Esq., ample provision is made for the gratuitous instruction of all the poor of the village. Though the validity of the will has been contested, it is to be hoped that the benevolent design of the testator will not be defeated.

The same individual bequeathed a similar sum to the Presbyterian church, which is involved in a like controversy. But when we consider the influence of such endowments on an able religious society, a failure in realizing it would not be the occasion of as much regret as in the former case.

*Cold Spring* is a considerable village in the northwest corner of the town, lying on a harbour known by the same name, which constitutes the head of Oyster Bay. The Indian name was *Nachaquatuck*. A Methodist church was erected here in 1842.

A Baptist church was organized a few years ago, of which a son of the Rev. Mr. Earle, of Oyster Bay, has been pastor for the last two years. A house of worship has been erected the past summer.

*Centreport*, (formerly *Cow Harbour*,) is a settlement 3 miles east of the village of Huntington. A church was erected here some 25 years ago, by that section of the Methodist

church which has been denominated *Stilwellites*. In 1831 it was taken down and removed to Comack. In 1838 a new house was erected on the same site, and is occupied by the same sect.

About a mile and a half east, at the head of Great Cow Harbour, near what is now called *Northport*, a Methodist Epis. church was erected in 1833.

FRESHPOND is a vicinage in the northeast corner of the town, where a house of worship was erected some 60 years ago, but the precise date is not ascertained. It was supplied, a part of the time, by the Rev. Joshua Hart, while he continued at Smithtown, and after his dismission from that place. The organisation of a church here was reported to the Presbytery by Mr. H., Oct. 12th, 1796. It was, however, small, and continued so, till in 1809 it had become well-nigh extinct. In the autumn of that year, the Rev. N. S. Prime commenced labouring here, and remained a year and a half. The church was resuscitated, officers elected, a considerable attention and seriousness existed. In the course of the year 20 were added to the church, which then consisted of about 40 members.

In 1829, the house of worship was taken down, and rebuilt at Red Hook, about a mile and a half west of its former location, but the church still bears its original name.

This church remained vacant till 1816, when it was united with Smithtown, in the settlement of the Rev. *Henry Fuller*, who was dismissed in 1819.

Mr. *Ebenezer Platt*, a licentiate, laboured here from 1822 to '24.

The Rev. *Nehemiah B. Cook* was ordained pastor of this church and Islip, or Babylon, Jan. 19, 1826, and was dismissed in 1832.

A vacancy of 5 years succeeded, in which the church was served by several different ministers.

The Rev. *E. McLaughlin* from 1833 to 1834. The Rev. Messrs. *Wickham* and *Sparry*, in 1835. The Rev. Mr. *Cook* from 1835 to 1836.

In 1837, the Rev. *William Townley* commenced labouring here, and continued till April, 1843.

In 1844, the Rev. *Ebenezer Platt*, who had laboured here 20 years ago, became a stated supply, and is still labouring with this people.

This church has continued to increase, having enjoyed

special revivals in 1810, '16, '22, and '32, and now consists of 145 members. Its largest number was 154, in 1842.

WINNE-COMACK is a small settlement near the eastern line of the town, on the middle road. It has been occupied principally by the Methodists; and they erected a house of worship here in 1789, which was the first belonging to that denomination in the county, and the second on the Island. It was very thoroughly repaired in 1838.

More than 20 years ago, a number of this Society became Stilwellites, and a class of that section was organized here. In 1831, the house which had been erected at Centreport, by their brethren, was taken down and rebuilt in this vicinity, and is still occupied.

WEST HILLS.—This is a small settlement, about 3 or 4 miles to the southwest of the village of Huntington. It derives its name from the spur of hills which here extends from the highlands on the north, nearly to the middle of the island. Janes' Hill is one of the highest elevations on Long Island, and has been supposed by some to exceed that at Hempstead Harbour. Its naked top affords a most extended view of the main, the sound, the island itself, and the ocean. Numerous springs have their origin in these hills, that send forth unfailing streams which, after running to a considerable distance, form ponds that are evaporated by the sun or disappear in the sand.

This little settlement is about midway between the old parish and Sweet Hollow, and the population, which formerly belonged exclusively to the former congregation, is now divided between them.

In 1844, the Methodists erected a small house of worship on the eastern boundary of this neighbourhood, for the mutual accommodation of this neighbourhood and *Long Swamp* —another small settlement a little to the eastward.

SWEET HOLLOW is a settlement near the middle of the town, from north to south, which, until 1829, constituted a part of the old congregation. But on the 25th of May in that year, 45 members, dismissed from the village church, were organized into a distinct church, by a committee of the Presbytery of New-York, and received under the care of that body on the 13th of Oct. following.

On the 20th of March preceding, the erection of a church had been commenced, and was completed and dedicated July 26th, 1829.

The Rev. *N. C. Saxton* laboured here for a few months in the summer and fall of that year.

The Rev. *Joseph Nimmo* commenced his labours as a stated supply, in Dec. 1829, and continued till the 1st of May, 1836.

The Rev. *Chester Long* succeeded, on the Sabbath following Mr. N.'s departure, and still remains with this people.

The present number of members in this church is 118.

About a mile to the southwest of this place, on the road to Farmingdale, the Methodists have recently commenced the erection of a house of worship, which will probably be completed this fall.

BABYLON.—In 1730, a small church edifice was erected at Huntington South, in the village now called Babylon, which was occasionally occupied, but by no permanent minister. It was torn down by the British in 1778, and its materials transported to the western part of the island for military purposes. In 1784, a new building was erected, which was supplied with the administration of the gospel only part of the time. The congregation was generally known in former days by the name of *Islip*, as the church stood near the line of that town, and a part of its attendants were from within its bounds. The Rev. Luther Gleason preached to this congregation half the time, during his pastoral relation to the church of Smithtown.

For several years after Mr. Gleason's removal, this church was in a very destitute condition, and enjoyed only occasional supplies. Mr. *Richard S. Storrs*, and others, laboured with them a few months, but they had no settled pastor.

In 1817, Mr. Samuel Weed commenced preaching, with acceptance, to this people, and was ordained, (but not installed,) May 12th, 1819. Being appointed a Commissioner to the General Assembly in 1820, he was taken sick in Philadelphia, and died on the 26th of June, in that city.

The Rev. *Alexander Cummins* succeeded for the space of 3 years, the Rev. *Nehemiah B. Cook* from 1824 to 1832, and the Rev. *Ebenezer Platt* for 4 years succeeding.

In 1838, the congregation disposed of their old house of worship, and erected a new one, which is a neat and commodious building.

The Rev. *Alfred Ketcham* commenced preaching here as a stated supply, Jan. 1, 1839, and still remains. During his ministry, more than 100 persons have been added to the church, which now consists of 170 members.

A Methodist Episcopal Church was erected in this village in 1840.

Another of a much older date stands within the bounds of the town, 5½ miles west, in a settlement called *Huntington South* or *West Neck.* A new and more spacious edifice is now in process of erection by this Society, and will soon be completed.

*Summary.*—In this township, there are now 18 organized religious societies, and the same number of houses of worship, viz. :—4 Presbyterian, 11 Methodist, 1 Baptist, 1 Episcopalian, and 1 Universalist.

## QUEEN'S COUNTY.

### Section 10.—Oysterbay.

Number of acres improved, - - - 34,261
" " " unimproved, - - - 46,709
Ratio of population to the acre, 1 to 13, nearly.

This is the most eastern township in Queen's county, and like Brookhaven and Huntington, extends the whole breadth of the island, from the Sound on the north, to the ocean on the south. It is bounded on the east by Huntington, and on the west by the two Hempsteads. It is much wider on the north than on the south, extending from Hempstead Harbour to Oysterbay, and includes Lloyd's Neck which lies on the east of that Bay.

Several early attempts by the English to effect a settlement on this territory were frustrated by the hostility of the Dutch government. And it was not till after the treaty of 1650, establishing the western line of this town, (which then extended but little west of the present village,) as the boundary between the Dutch and English jurisdiction, that any of these efforts were crowned with success.

In 1653, a small company of 10 persons, among whom was the Rev. William Leverich, principally from Sandwich, Massachusetts, made a purchase of the Matinecock Indians, and commenced a settlement on the site of the present village. It increased with considerable rapidity, so that in 10 years there were more than 50 landholders.

At an early period of the settlement, a municipal government was established, but there is no evidence of any ecclesiastical organization till a much later date. It is believed that the Rev. Mr. Leverich bestowed a portion of his labours

on this infant settlement, though he appears to have devoted himself principally to the instruction of the natives till he settled in Huntington in 1658.

The early settlers of this town, and indeed of several towns in this county, were of a more diversified character than those of the other counties. This circumstance no doubt was a principal cause of delaying the establishment of religious institutions, the lack of which has had a powerful and abiding influence on the moral habits and general interest of the community.

The different settlements within the present limits of this town, besides the principal village at the Harbour are *Glen Cove*, *Buckram*, *Wolver Hollow*, *Cedar Swamp*, *Norwich*, *Jericho*, *Woodbury*, *Bethpage*, *Farmingdale*, and *Oysterbay South*. Each of these will be noticed, as far as they come within the range of this work, after giving the annals of the original settlement.

There are few towns on Long Island whose early religious history is veiled in greater obscurity than this. For nearly 50 years from its first settlement, there is not a particle of evidence of the organization of any religious society, or of the stated labours of a religious teacher of any denomination.

The first religious organization of which we have any authentic information, is that of the Baptist persuasion; and in relation to this, there are only a few facts, which have been gleaned and kindly furnished by the venerable *Marmaduke Earle*, the present pastor of that church.

It appears that somewhere about the year 1700, Mr. *William Rhodes*, a preacher of that denomination, (but not an ordained minister,) came to this town, having a short time before emigrated from England to Rhode Island. By his labours he collected a small number of hearers. But whether he was ever ordained, or a church actually organized under his ministry, does not appear. His death occurred in 1724, about which time it is supposed that the first house of worship was erected. This building, which is still standing, is a great curiosity. It is about 20 feet square, with 12 feet posts, and a pyramidal roof running to a sharp point. Though removed to the opposite side of the street and converted into a barn, with a '*lean-to*' on each side, it still continues to attract the notice of every stranger. Its venerable door and square windows both above and below, still mark it as a building that has been prostituted from its original purpose.

The present church edifice was erected in 1805.

Among Mr. Rhodes' converts, was an individual by the

name of *Robert Feeks*. He was the son of a quaker preacher in this town; and having early "manifested gifts for the ministry," became the assistant, and afterwards the successor of Mr. Rhodes. He was ordained in 1724 by Elders from Rhode Island. He was what is called a "free-will" baptist, and "as no other qualification was considered necessary in a candidate for baptism, than *a desire to be saved*, his church was of course numerous. His descendants for four generations have been members of the church, one of whom is at present a Deacon. He laboured many years and died in the 89th year of his age."

When he was advanced in life, the Rev. *Thomas Davis*, a native of Pennsylvania came to this town and was employed in 1745 as a colleague. "He is said to have been a faithful and able minister. His sentiments were Calvinistic, and a number of the church became so. This difference of sentiment occasioned much strife and unhappiness, and finally laid the foundation for another church. Elder Davis, who had been very successful in his ministry, being afflicted with bodily complaints, returned to his native state, and the church was left without a shepherd, except Elder Feeks, whose faculties were now greatly impaired by age."

Shortly after, the Lord was pleased to raise up a youth of uncommon zeal and great promise—*Caleb Wright*, the grandson of Elder Rhodes. After preaching about 18 months, "not without sorrow, for unruly men gave him much trouble," arrangements were made for his ordination. But the day appointed for that solemn service proved the day of his burial; and Elder Isaac Still, of New Jersey, who had been invited for the former service, preached his funeral sermon. This painful event took place in November, 1752.

After this time the church was visited by Elder Davis and other ministers; but all endeavours to restore peace were vain. Party spirit arose so high, that each side attempted to hold possession of the meeting-house. On one occasion Elder Feeks with a number of others entered the house, fastened the doors, and he ascended the pulpit. Soon after Elder Davis came, and one of his party burst open the door. They all entered the house, and Elder D. went into the pulpit. After some contention between him and Elder F., he proved victorious and preached.

In these unhappy times, in Oct., 1759, a young man from New Jersey by the name of *David Sutton* was sent for, whose labours were attended with a blessing, and the church was

restored to some degree of unity. But peace was of short duration. Some who had been excluded from the church, were joined by other disaffected members, and both united in forming a new and distinct society, which was known by the name of the *New Light* church. They were visited by the separatists or new lights from the eastern part of the island, where that spirit had become rife about those days.

The prominent leaders of that new organization were *Peter Underhill*, the grandson of Capt. John Underhill, whose name had become notorious in Massachusetts before he came to Long Island; and *Sarah Townsend*, generally called *Madam Townsend*. Although the former was designated as the *Elder* of the new church, the latter was manifestly the ruling spirit. She was possessed of talents far above mediocrity, and directed all the concerns of the new association, being a zealous advocate for that unrestrained freedom which destroys all decorum in divine worship. Some of the peculiar sentiments which they adopted were the following, viz.:—

1. That christians sometimes had such travail of soul for the unconverted as to feel assured that God would some time or other convert them. They carried this principle so far as to say, that a believer might be thus exercised and have this assurance, before the unregenerate person was born.

2. That the saints, at certain times, would have such an impulse of mind to speak to individuals, as was not to be disobeyed without great guilt. This they termed *a lead*—not to be guided by it they considered great unfaithfulness.

3. That unrestrained liberty should be used by every member of the church, whenever he felt a necessity laid upon him to speak. "The spirit of the prophets, said they, 'must be subject to the prophets;' and therefore the Preacher must stop in his discourse when a *more enlightened* brother or sister was moved to speak!" Such are the interpretations and misapplication of scripture by the spirit of fanaticism.

Such principles adopted and carried out were productive of the wildest disorder and tumult, till some of the most considerate began to feel the necessity of some restraint. For this purpose, about 20 persons drew up a number of articles, calculated to maintain order in their assemblies, which they presented to a meeting of the church. As soon as they were read, Madam Townsend arose, and vociferated at the top of her voice, *Babylon! Babylon! Babylon!* and ran out of the house followed by her adherents, all uniting in the cry of

*Babylon*, with such tremendous force of lungs, that the cry was heard at the distance of 2 miles.

For a while this church was greatly prospered in its own way. It enjoyed what they called a great revival, and large numbers were added to its communion; and the regular Baptist church became well nigh extinct. At least, for the space of about 30 years, they had no regular administration. Elder Underhill continued to occupy the ground, and both he and Madam Townsend, at length, tired of their own irregularities, became the friends of order, and united in the re-organization of a regular Baptist church. He was, on the whole, esteemed a good man, and died June 27th, 1806 in the 69th year of his age.

In 1778, the meeting-house which had been erected by the New Lights, was removed by the British towards the harbour, and devoted to military use. It was subsequently removed over Mill-hill, and converted into a dwelling house.

On the 20th of Nov. 1789, a meeting was held for the purpose of re-organizing a regular Baptist church. Of this meeting Elder *Adam Hamilton* was Chairman, and Elder *Benjamin Coles* was Clerk. The former had been a British soldier, and had now become a Baptist minister. The latter was a native of the town, and after having been settled in Connecticut and New Jersey, returned after the war to his patrimonial estate at Cedar Swamp. By his instrumentality the church was resuscitated, and he continued to labour there for several years. In the latter part of his life, the infirmities of age, added to a burdensome corpulency, completely disqualified him for stated ministerial services. He died in Aug. 1810, at the age of 73.

The Rev. *Marmaduke Earle*, having take charge of the Academy in this place, and Mr. Coles being very infirm, commenced his labours in this church April 29, 1802. In 1805 a revival occurred, in which about 100 members were added. Till within 2 years Mr. Earle has pursued the laborious occupation of both teacher and minister; and he still continues in the service of the church at the advanced age of 76. The present number of members is about 60.

An Episcopal church was erected here by the avails of a lottery granted for that purpose by the Colonial legislature, November 4th, 1754, in which divine service was maintained, though not with regularity. This edifice has been rebuilt and presents externally a very handsome appearance. The church

is small, consisting of 10 communicants, and the Rev. *Henry Harwood* is the present rector.

A Friends meeting-house was erected here at an early period, but its date has not been ascertained. As there are few of this denomination now in this immediate vicinity, the building is at present occupied by a society of coloured Methodists belonging to the "Zion" church.

The origin of Quakerism on Long Island, is one of considerable interest, especially as many mistakes are current in regard to its true date. And as this town was one of the earliest in which their peculiar sentiments were promulgated and several of the oldest societies exist to this day, this is as proper a place as any to examine this subject.

It will be found in the history of New England, that the first Quakers that emigrated to Massachusetts, came in the year 1655—6. The first that landed in the New Netherlands, came over in 1657. Among these *Robert Hodgson*, a preacher, with several others landed at New Amsterdam. Finding their liberty, if not their lives in danger in that city, they dispersed, and a part of them withdrew to Long Island. Here, in various towns, and in this among others, Hodgson promulgated the doctrines and inculcated the practices of the new sect, which not a few seemed prepared to embrace. The bitter persecution of the Dutch government that followed, as is always the case, instead of impeding rather advanced the progress of the system. The surrender of the province to the English, which occurred in a few years, put a stop to the persecution and restored these injured people to the enjoyment of the rights of conscience.

At how early a period, regular meetings were formed and houses of worship were erected on this island, the writer has been unable to ascertain. He has sought information from several of the denomination who were supposed best qualified to give it, but without success. The earliest erection of meeting houses that has been ascertained, was at Jericho in this town in 1689, and at Flushing in the following year. That in Oysterbay village, previously mentioned, was probably one of the oldest, though the date of its erection seems to be lost.

It was in 1672 that GEORGE FOX, the founder of the sect, visited America. Landing in Maryland, he set out for the north—"a tedious journey through woods and wilderness, over bogs and great rivers." Coming to Middletown in Jersey, he says—"They could not stay to hold a meeting there,

as they were anxious to reach *Oysterbay* at the half-yearly meeting. Crossing the bay to Gravesend, they spent the night there—the next day they went to Flushing; and on the day following they arrived in this place; the half-year's meeting began next day, which lasted four days."

After spending several days in this vicinity, holding meetings in different places, he embarked by water for Rhode Island, where he attended a yearly or half-yearly meeting of six days' continuance. He was treated with hospitality by the Governor, and held a meeting in his house. On returning he says—"we came to Fisher's Island, where at night, we went on shore but were not able to stay for the *moschetoes*, a sort of gnats or little flies which abound there and are very troublesome." These little marauders appear to have given him the greatest annoyance that he met with on his journey. He then visited Shelter Island, where he spent more than a week, preaching to the white people and also to the Indians, of whom he once had an assembly of 100 or more. He then returned to Oysterbay, where he arrived on "the 7th of the 6th month." Returning to Flushing and Gravesend, in both of which he held one or more meetings, he re-crossed the bay into Jersey on his way back to the south.*

* Although we have followed Fox off the island, the following extract from his journal detailing an occurrence that took place a few days afterwards, is worthy of being presented, as illustrative of the sentiments of the age, as well as of the claims of the apostle of this new sect.

"While we were at Shrewsbury an accident befel, which for the time was a great exercise to us. *John Jay*, a friend of Barbadoes, who came with us from Rhode Island, and intended to accompany us through the woods to Maryland, being to try a horse, got upon his back and the horse fell a running, cast him down upon his head and broke his neck; as the people said. Those that were near him took him up as dead, carried him a good way and laid him on a tree. I got to him as soon as I could, and feeling him, concluded he was dead. As I stood pitying him and his family, I took hold of his hair and his head turned any way, his neck was so limber. Whereupon I took his head in both my hands, and setting my knees against the tree, I raised his head and perceived there was nothing out or broken that way. Then I put one hand under his chin and the other behind his head, and raised his head two or three times with all my strength, and brought it in. I soon perceived his neck began to grow stiff again, and then he began to rattle in his throat and quickly after to breathe. The people were amazed, but I bade them have a good heart, be of good faith, and carry him into the house. They did so and set him by the fire. I bid them get him something warm to drink and put him to bed. After he had been in the house awhile he began to speak, but did not know where he had been. The next day we passed away, and he with us, pretty well, about 16 miles, to a meeting at Middletown, through woods and bogs, and over a river where we swam

From this outline of Fox's tour upon the island, it is manifest that at that period, there must have been several regular meetings organized in the western towns, to which this denomination are still confined.

Again—*Thomas Chalkley*, another preacher of this sect, who spent more than forty years in alternately preaching and trading to the West Indies, in his first visit to Long Island in 1698, mentions holding "large meetings" at Westbury, Bethpage, Jerusalem and Matinecock; all of which are within this town or its immediate vicinity. And in all these places as well as several others, meeting houses exist to the present day. These will, of course, be noticed in their respective towns.

In 1844, a small but neat Presbyterian edifice was erected in this village, and a church was organized the 18th of December, consisting of 10 members, set off for that purpose from the church in Hempstead. This is the first and only church of that denomination within the bounds of this town. Though it has enjoyed stated preaching, it is not yet favoured with a settled pastor.

At the head of *Coldspring Harbour*, about 3 miles east of the village and within a few rods of the eastern line of the town, an Episcopal church was erected in 1836 by the aid of the Trinity church in New-York. The Rev. *Isaac Sherwood*, who for a number of years divided his labours between this church and that at Huntington, is the present rector. The congregation is not large, and the church numbers 18 communicants.

*Buckrum* or *Buckram* (for there are two distinct traditions, in regard to the origin of the name, corresponding with the diverse orthography) is situated two miles west of the village of Oysterbay. Here is a small Methodist Church erected within a few years. And about a mile to the South, is a Friends' Meeting-House, which bears the name of *Matinecock Meeting-House*, though it is 3 or 4 miles from the Point that is known by that name. It is one of the most ancient edifices

our horses, and got over ourselves upon a hollow tree. Many a hundred mile did he travel with us after this."

Whether this is given as an evidence of surgical skill or of miraculous power, the reader must form his own opinion. In either case, it is sufficiently remarkable to be preserved, as it is the only instance of *setting a broken neck* to be found, either in the annals of surgery or in the record of miracles.

of that denomination and has been thoroughly repaired of late years.

*Glen Cove* (formerly *Moscheto Cove,*) lies at the head of a Creek extending up into a deep valley more than a mile from the East shore of Hempstead Harbour. It is a neat little village of a single street, accessible only at its two extremes, being hedged in by impassable hills on the North, and by the stream and mill ponds on the South. It is a place of very considerable water-power, and presents an appearance of thrift and business-like importance. The steam-boat landing about a mile and a quarter to the west, in full view of the head of Long Island Sound, affords daily communication with the city, and renders this spot the outlet for the surrounding country.

An Episcopal Church under the name of " St. Paul's" was erected here in 1834, of which the *Rev. James P. F. Clark,* is the present rector, as also of that at Manhasset.

There is also a Methodist Society, but they have not yet erected a house of worship.

An Academy and also a Female School exist in this village.

*Cedar Swamp* is a small settlement about three miles to the south-east of Glen Cove. Here is an African Methodist Episcopal Church which contains 70 members.

*Wolver Hollow* is about two miles south of Buckram, or four miles south-west of Oysterbay village. This settlement was originally made in the latter part of the 17th century, by the Dutch, as this part of the town fell within their jurisdiction, by the treaty of Hartford. A Dutch church was organized here sometime after ; but its date has not been precisely ascertained. No house of worship was erected till 1732. The one that was then built was in the orthodox form, a regular octagon with a corresponding roof. The present church was erected in 1832.

Till after the commencement of the present century, this congregation was a part of the collegiate charge of Queen's County.

The Rev. *David S. Bogart* was installed pastor of this church (afterwards in connexion with that in North Hempstead,) on the first Sabbath of Sept. 1813. He was dismissed April 11th, 1826, and died in New-York July 10th 1839.

The Rev. *Henry Hermance* was ordained Sept. 10th, 1826, and dismissed August 28th, 1827.

The Rev. *James Otterson* was installed the 3rd Sabbath in May 1828, and dismissed Dec. 1st 1834.

The connexion between this congregation and that of North Hempstead, was dissolved Aug. 4th, 1835, and on the 5th of Oct. following, the Rev. *Robert A. Quin* was installed pastor of this church. He was dismissed Oct. 11th, 1841.

The Rev. *Thomas B. Gregory*, was installed in May 1842. He has since been dismissed, and the Rev. *P. D. Oakey* is the present pastor.

*Norwich* is a small village about two miles south of Oysterbay. A Methodist Episcopal Church was erected here in 1835.

*Jericho* is situated six miles south of Oysterbay, near the north-east corner of the Great Plain, on the Jericho Turnpike. It was settled at an early period, principally by Friends, and that is the only denomination that have a house of worship there. The Quaker meeting-house, as before stated, was erected in 1689. The present building is spacious and was reared after the revolution.

This little settlement has obtained celebrity as having been the residence of ELIAS HICKS, who acquired immortality, by the great schism which his peculiar views occasioned, in that once peaceful and singularly united denomination. A brief notice of the man—his sentiments, and the contentions and final separation which they occasioned will be in place.

*Elias Hicks*, was born within the limits of the present town of North Hempstead, March 19th 1748. Though he enjoyed very limited means of education in early life, and was brought up to the laborious occupation of a carpenter, he was confessedly, a man of strong powers of mind ; and soon became a distinguished member of this denomination. He settled in early life at Jericho, where he continued to reside till his decease. Having become a preacher, he was extremely popular, both at home and abroad. He travelled first through the island, and held one or more meetings in most of the towns. At subsequent periods, he journeyed through most of the United States, and into Canada. His official journeys have been estimated, in the aggregate at 10,000 miles ; and his public discourses on those missions at 1,000.

It was not till an advanced period of his life, that serious suspicions began to be excited, that the doctrines he taught, were not in strict accordance with the views of the founders of Quakerism. The apprehension, however, at first confined to a few minds, gradually gained ground, till it gave rise to spirited discussion, and eventually to fierce contention ; and in some instances, to tumultuous proceedings. The extensive

acquaintance and great personal influence of this celebrated man caused these discussions to become general throughout the country: and a disposition to try the strength, and determine the members of the respective parties, was manifested in every part of the land. This introduced a new order of things into the meetings, and led to measures hitherto unknown to this denomination. Instead of calm, cool deliberations, in which every measure was settled by general consent, without the formality of a vote; now, each party was found striving for the mastery, and every question was contested, and finally settled, by a stern and uncompromising majority. In numerous instances, the weaker party was excluded from the premises, and doors were locked and barred against their intrusion. This state of things necessarily laid the foundation for much litigation, and in several States, protracted and expensive lawsuits were resorted to, to determine who were the rightful possessors of the public property, and consequently, which party had the claim to the title of true and genuine Friends. In some instances, these disputes were settled by a compromise between the parties. But in both cases, a complete division has been the result, and the two parties form distinct societies, each claiming the original appellation, distinguished in common parlance, by the names *Hicksites* and *Orthodox*.

This separation has taken place in several societies on Long Island, but here the *Hicksite* party is by far the most numerous. Taking the state of New York at large, they are about equally divided; but the *Orthodox* are in the majority in the United States. Actual separation took place in the yearly meetings of New York, Philadelphia, Baltimore, Ohio, and Indiana. No schism was made in Virginia and North Carolina, and only a few individuals seceded in New England. The yearly meetings of London and Dublin keep up their usual intercourse and correspondence with the *Orthodox*, but have no communication with the other section.

This division, which was consummated about the year 1827, has laid the foundation for the existence of two distinct denominations, both retaining the dress, the language, and the forms of the disciples of George Fox, but differing materially in their theological sentiments. The Orthodox assign, as the cause of the division, "certain opinions promulgated by Elias Hicks, denying or invalidating the *miraculous conception*, *divinity* and *atonement* of our Lord Jesus Christ, and also the *authenticity* and *divine authority* of the Holy Scriptures. These, with some other sentiments, were so entirely repug-

nant to the acknowledged and settled principles of the society that endeavours were used to prevent the promulgation of them."

Of the truth or falsehood of these allegations, it is impossible to obtain any evidence from the Journal of Elias Hicks, published since his death, as that work is strangely silent on all those disputed topics. He often records the fact that he met with strong opposition, and was sometimes denied admittance into the Friends' meeting-houses; but the reason does not appear. And while, on other occasions, he tells us that he "had strength and utterance to open many important doctrines of the Christian religion, in a clear and impressive manner," by which many of the hearers "were *tendered* and *contrited*," not the least intimation is given what those doctrines were.

It is due to the memory of Elias Hicks to say, that there is a letter extant, written by him only a few months before his death, in answer to *six queries* propounded by a "Friend," in which he declares his belief of the *miraculous conception* and *divinity* of Jesus Christ, the use and excellency of the Scriptures, the doctrine of human accountability, and a future state of rewards and punishments. It is a matter of gratification, if he was led deliberately to adopt correct views on these important points, before he was summoned to his final account; but it is manifest, from his letters and public discourses, that, for many years preceding, his sentiments on those topics were of a vastly different character. As early as 1821, he declared, in his letter to Thomas Willis in regard to the miraculous conception of Jesus Christ, that he thought "there was considerable more evidence for his being the son of Joseph than otherwise." And in regard to these two opposite sentiments, he adds, "I conceive, in regard to our salvation, they are both non-essentials: and I may further say, I believe it would be a much greater sin in me to smoke tobacco, that was the produce of the labour of slaves, than it would be to believe either of these positions." And it certainly will not be disputed that, in his subsequent discourses delivered in different parts of the land, as well as in colloquial discourse, he frequently and unreservedly declared his opinion, that "Jesus Christ was a mere man, begotten and brought forth as other men, and undoubtedly was the son of Joseph." On the general subject of Christ's divinity, the inspiration of the Scriptures, and other kindred subjects, it is well known that he promulgated sentiments vastly different from those expressed in his last letter.

A man has a perfect right to change his sentiments, even at the close of life; and it is no disparagement to his character to acknowledge his errors, when convinced of them; but such change, however complete, cannot nullify the fact that he had previously entertained and advocated views of an opposite character.

There are now, within the counties of King's and Queen's, 12 meeting-houses belonging to the general denomination of Friends. In only two places, viz., Flushing and Westbury, have they actually erected separate houses of worship. In both of these, the Orthodox society is small, and the houses which they have erected, of corresponding dimensions.

All the Hicksite Friends on Long Island are included under 3 monthly meetings, except the society in Brooklyn, which holds its connexion in the city of New York. The Orthodox are all included in a single monthly meeting.

*Woodbury* is a scattered vicinage, a little to the east of Jericho, extending to the eastern line of the town. It lies on the continuation of the Jericho turnpike, through the West Hills to Smithtown. In the eastern part of this settlement, which has long borne the name of "*East Woods*," an Episcopal church was erected in 1787, which bore the name of St. Peter. It was seldom used for religious purposes, and in the course of a few years was burned down. The site has long been occupied by a temple of Bacchus.

*Hicksville*, although unknown in the ecclesiastical annals of the island, ought probably to receive some notice as we pass by it. It is a "village" of recent origin, situated on the western line of the town, about midway of the great plain. It owes its existence to the temporary termination of the Long Island rail-road at this point. It originally consisted of a large depot and work-shops, a hotel with its out-houses, and 5 or 6 small private dwellings. The rail-road having been extended to Greenport in 1844, the depot being burned down about the same time, and no addition whatever being made to the private dwellings, the "village" bids fair to remain in *statu quo*. Its business, however, is undiminished, as it is a point at which several stages and private conveyances arrive daily, with passengers from the adjacent villages; and after remaining an hour or two, depart with their return cargoes. Of course, its principal trade consists of hay and oats for horses, and cakes and pies, and coffee or *whiskey*, for men—all of which are articles of foreign production, as there is no land under cultivation. Indeed, all the houses stand "out of doors,"

without any enclosure, except a small garden attached to the hotel. And although the whole territory is as level as a barn-floor, and building-lots can be purchased far cheaper than in New York, the public seem determined not to buy them. It has been said that, "by spirit and enterprise, it would become a very desirable and eligible spot for such mechanical branches as do not require the aid of steam or water power;" but as all mechanics stand in need of a little water to drink and for culinary purposes, and as Hicksville is the most elevated point on the whole line of the rail-road, being, according to the statement of the engineer, 142 feet above tide-water, it does not seem likely to be selected as a place of residence by any man in his senses. On the whole, Long Island does not furnish, in all its length and breadth, a stronger instance of the folly of attempting to rear cities and villages on the hot-bed principle. East New York and Jamesport are privileged spots compared with Hicksville. The name may live, but the "village" is a miserable abortion.

*Bethpage* is another ancient Quaker village, about 4 miles south-east of Hicksville, near the line of the rail road. It is impossible to ascertain at what date the Friends' meeting-house was erected here; but there is reason to believe that it was coeval with those of Flushing, Matinecock, and Westbury. The writer has recently conversed with an old gentleman who was born and spent a life of more than *fourscore* years in that vicinity, who stated that this house appeared to him an old building when he was a boy. It was rebuilt, or materially repaired, after the Revolutionary War.

*Farmingdale*, (formerly *Hard-scrabble*,) is about one mile east of Bethpage, and near the line of Huntington. The change of names is doubtless one of the improvements produced on the island, by the construction of the rail road. And it seems a little remarkable that two places of such uncouth appellations as *Hard-scrabble* and *Punk's-hole*, should have been so situated as to become the only two stopping-places of the Boston train, with its hundreds of passengers every day. And yet this is the fact. *Farmingdale* is near the 32d mile stone, and Brookfield 66 miles from Brooklyn, or 29 from Greenport.

A small Methodist Episcopal Church was erected here in 1843, which, together with a store and tavern, and a few private dwellings recently erected, constitute the "village."

*Oysterbay South*, is a continuous line of dwellings on the south road, of about 3 miles, which is the breadth of the town

on this side of the island. Not far from the centre of this population, a neat Episcopal church was erected in 1844 ; but stated worship has not yet been established.

In the western part of this settlement, near the western line of the town, is the residence of Thomas F. Jones, Esq., whose plantation includes Fort Neck, with its Indian fortifications, which were briefly described in Part I. Among the numerous streams which water this part of the island, is the *Massapequa Brook*,* running through Mr. Jones' farm, upon which he has raised, at a great expense, a beautiful fish-pond, some 60 acres in its area, which is well stocked with trout. Near the centre of the pond is a small island, which its enterprising proprietor has provided with shade-trees and seats, affording a most delightful retreat in a hot summer's day. There is an air of neatness, beauty and comfort about this place that is exceeded by few, if any, country residence on the island.

*Plain Edge*, or *Turkeyville*, is a settlement lying partly in Oysterbay, and partly in Hempstead, between 3 and 4 miles from the south road, and about the same distance south of Hicksville. It is a considerable settlement, somewhat scattered, and has two churches, one within the limits of each town. Either of the above names is sufficiently distinctive. The village is situated just on the verge of the Great Plain, whence its ancient name originated. And while the land is excellent, and, in general, well cultivated, the inhabitants excel in the art of raising *turkeys*. In passing through this vicinity, you behold immense flocks of these fowls, spreading over the fields, and often extending their stroll out upon the plain. Thousands of these are annually raised in this vicinity ; and on that account, the very appropriate name was applied to it, by one of the oldest inhabitants.

The Methodist Episcopal Church in this settlement, stands within the town of Oysterbay. The other, situated on the turnpike leading from Hempstead, through Farmingdale to Babylon, was built some years ago by the "Methodist Society," or the Protestant Methodists. It was in a flourishing condition till the "Midnight Cry" was sounded in this retired

* The name of this brook is an obvious memorial of the *Marsapeague* tribe, who formerly occupied this territory. It is said that the import of the name has been recently ascertained, and is supposed to have originated from the exclamation of some child of the forest, who, after slaking his thirst in the purling stream, arose from his hands and knees with this expression :—*Massapequa*—"*I have drunk enough, and more than enough.*"

region. And when the providence of God had illustrated its falsehood, the society dispersed, and for several months the house has remained unoccupied.

*Summary.*—In this town are 17 houses of worship, viz :—7 Methodist, 4 Friends, 3 Episcopalians, 1 Presbyterian, 1 Baptist, and 1 Reformed Dutch.

## SECTION 11.—HEMPSTEAD.

| | |
|---|---|
| Number of acres improved, . . . | 29,501 |
| " " unimproved, . . . | 42,499 |
| Ratio of population to the acre, | 1 to 8¾ nearly. |

This township originally extended from the Sound to the ocean. But by an act of the Legislature, passed April 6th, 1784, it was divided by a line running near the middle of the Great Plain, into two towns. It is now bounded on the north by North Hempstead, east by Oysterbay, south by the ocean, and west by Jamaica. This section was first called "*South* Hempstead," but the prefix was afterwards rejected.

The first settlers of this town were English emigrants, who had temporarily resided at different places in New England, and last at Stamford, Ct. They sent over agents in 1643, who made a purchase of the natives. A small company came over and commenced the settlement in the Spring of the following year; and a patent dated Nov. 16th, 1644, was obtained from the Dutch governor, which gave them "full power and authority to build a town or towns, with fortifications—a temple or temples, to use and exercise the reformed religion, which they profess, with the discipline thereunto belonging, to erect a body politic or civil combination among themselves, and to nominate certain magistrates," subject to the approval of the governor; "with full power to said magistrates to call a court or courts, as often as they shall see expedient, and to hold pleas in all cases civil and criminal." In 3 years from this time there were more than 60 land-holders; and in 1685, the number of taxable inhabitants was 160.

It is evident that the first settlers of this town were men of character and piety. Whether they came to the island in a duly organized church relation, does not appear, but their minister formed one of the first company, and the regular establishment of divine institutions appears to have been one of the first objects that engaged their attention. And they seem to have gone further, and approximated nearer to the

rigid rules of Connecticut, in requiring a general attendance on public worship, than any other town on the island. In 1650, an order was passed in their general court, imposing a fine, which was to be doubled for each successive offence, upon every person who, "without just and necessary cause," should neglect to attend "public meetings on the Lord's day, and public days of fasting and thanksgiving, *both forenoon and afternoon*." If such a rule, waiving the pecuniary penalty, were only made a condition of church membership, it is to be apprehended that many of the churches of the present day would be reduced to a very small number.

The original settlement, which is the principal village in the town, is situated on the south side of the plain, 3 miles from the main line of the railroad, a branch of which extends to the village. It contains about 200 dwellings, and includes nearly one fifth of the whole population of the town.

Besides this, there are several other settlements of more or less consequence, viz. :—*Foster's Meadow*, *Far Rockaway*, *Near Rockaway*, *Hick's Neck*, *Raynor South*, *Merick*, *Newbridge* or *Hempstead South*, *Jerusalem*, and *Plain Edge* or *Turkeyville*.

The whole of this town, though remarkably level, and lying directly south of the Great Plain, is as remarkably well-watered. There are 8 or 9 streams, some of them affording a sufficient supply of water for several mills and factories of various kinds; and what is very remarkable, several of these take their rise along the south part of the Great Plain; and some of them, at their heads, furnish abundant evidence, that in former days, they proceeded from nearly the middle of the Plain.

## Churches, &c.

The first house of worship, 24 feet square, was erected in 1645, but not completed till 2 or 3 years afterwards. In 1660 it underwent some considerable repairs.

In 1679, a new church, 34 by 24 feet, with 12 feet posts, was erected, and the old one disposed of at public auction.

This church was enlarged in 1700, only a few years before the congregation was deprived of it by the introduction of episcopacy, as will be more particularly noticed in the sequel.

The Presbyterian, or Independent congregation, as they were indifferently called, being deprived of their house of worship, accommodated themselves as they could, for a num-

ber of years; till somewhere about the years 1716—18, they erected a small house near the pond, in the western part of the village.

In 1762—4, they erected the fourth edifice, which they enjoyed the use of till it was taken possession of by the British, in the Revolutionary War, and converted into a store-house. In 1784, this building was repaired, but was unfortunately burned down in 1803.

In the following year, the present building was erected, and enlarged in 1825, which the increased congregation are contemplating to replace with a new and larger edifice.

The first Episcopal Church reared by that denomination in this village, was built in 1734, on the same site with the former, which they had taken possession of 30 years before.

In 1822, the present church was erected, and consecrated Sept. 19th, 1823.

A Methodist Episcopal Church was built in 1822, and has since been enlarged.

The Hempstead Seminary, a noble and elegant edifice, 60 by 40 feet, was erected in 1836.

### Ministers.

The name of the Rev. *Richard Denton* is identified with the first settlement of this town. He came over with the first company, in 1644, and continued their pastor till 1659. He then returned to England, where he died in 1662, at the age of 76.

In 1660, the Rev. *Jonas Fordham* became the pastor of this church. How long he continued is not ascertained, but probably till within a short time of the settlement of his successor. He is the same individual who was afterwards employed for a few years at Brookhaven, where he has been previously noticed.

The Rev. *Jeremiah Hobart* was settled here in 1683. He remained some years, but the precise time of his removal is not known. It appears that his salary was so reluctantly paid, that he was obliged to apply to the Court for relief, and in 1690, it was ordered to be raised by a tax. This probably increased the dissatisfaction, and led to his speedy removal. It has been supposed that he was afterwards minister at Jamaica, where his name is written *Jeremiah Hubbert*. Though the Records of Jamaica show that proposals were made for the employment of a minister of that name, it does not appear

that he ever accepted them. Mr. Hobart removed, near the close of the century, to Connecticut, where he died in 1717, at the advanced age of 87 years.

Who was his immediate successor is not known; nor have we any authentic accounts of a settled ministry in this town for a great number of years. In the beginning of the next century, the severe oppressions of this congregation commenced; and the people being disheartened and divided, a few being gained over to "the church," and more being driven into quakerism, so that the Presbyterian church was probably destitute of a regularly settled pastor the greater part of the time, through an entire century. That they were not entirely destitute of preaching, during all that scene of troubles, may be inferred from the letter of the Rev. Mr. Jenny, the church-missionary, in which he says, under date of June 27th, 1728, "The body of the Presbyterians live here in the town spot, but they are so poor and few, that it is with difficulty they can maintain their minister, and *we daily expect he will leave them.*" This was almost 25 years after they had been deprived of their church and other property; and yet they continued to maintain divine institutions, according to their views of gospel order. But who their minister was at this period is unknown.

At a later date, the Rev. *Benjamin Woolsey* supplied this congregation half the time for a number of years. He left Southold and removed to his wife's inheritance in the north-west part of Oysterbay, which he named *Dosoris*, (*the wife's portion or dowry*) in 1736, and he lived till 1756. It is supposed, that the latter years of *his life were devoted to this people.**

During a large portion of the time that the Rev. *Joshua Hart* was settled at Smithtown, he divided his time with this congregation. His labours were much interrupted in both places, during the war; but for many years after the return of peace, he preached more or less to this people.

Immediately after the close of the revolutionary war, measures were adopted to gather the church, which had been very much dispersed. The Rev. Mr. Burnett, of Jamaica, ad-

* There is a fact handed down by tradition, that attests the punctuality of this good man to his engagements, and his unwillingness to disappoint the expectations of the congregation. During his engagement here, he lost a son, whose death took place on a Saturday preceding his turn to preach at Hempstead. Being unable to procure any person to supply his place, he felt it to be his duty to leave his afflicted family, which he did, and performed his usual services on the sabbath day.

ministered the Lord's Supper, and there were only 10 members present. From this time, Messrs. *Kettletas*, *Davenport*, *Hart*, and others, preached here more or less, but there was no settled pastor till after the commencement of the present century.

June 5th, 1805, the Rev. *William P. Kuypers* was installed pastor by the Presbytery of Long Island. He was dismissed June 12th, 1811. At this date, the church consisted of only 23 members.

In 1812, Mr. *Samuel Robertson* commenced his labours in this place. In 1816, having been ordained collegiate pastor of the church in Huntington, he divided his time between the two places. In the following year, being left sole pastor of that church, he ceased to labour with this people.

The Rev. *Charles Webster* was ordained here, March 16th, 1818, having commenced his labours sometime previous. He remained in this charge till April 18th, 1837: when he was dismissed, and removed into Pennsylvania. During his incumbency, his labours appear to have been greatly blessed, in "strengthening the things which remained and were ready to die." The church was gradually increased, till it amounted to 150 members.

The Rev. *Sylvester Woodbridge*, Junr. the present pastor, was called from Westhampton, and installed Jan. 16th, 1838. The church has continued to increase, and is now in a more prosperous condition, than at any former period.

The following dates, with the number of communicants under each, will show the resuscitation and gradual increase of this ancient church, which was "scattered and peeled," oppressed and down-trodden, during one entire century.

| 1811 | '17 | '20 | '28 | '32 | '37 | '45 |
|---|---|---|---|---|---|---|
| 23 | 57 | 75 | 96 | 131 | 150 | 220 |

### The Episcopal Church.

In regard to the introduction of episcopacy into this town, the following extract from a historical note prefixed to the Rev. *Seth Hart's* sermon, delivered Sept. 21st, 1823, being the first sabbath after the consecration of the present Episcopal church in this village, is in point.

"The oldest register of the parish of Hempstead, kept in the church, begins in year the 1725, when the Rev. Thomas Jenny was missionary there, from the society in England, for propagating the Gospel in Foreign Parts. But tradition in-

forms, that the Rev. Mr. Thomas had previously been a missionary to the same parish. Divine service had been performed in a building, which had been formerly erected, by the inhabitants of said town, for gospel uses, but which was then in a state of decay. In 1734, the building of a new church was commenced, and finished in that or the following year; and a royal charter obtained in the year 1735, whereby all the freeholders and inhabitants of the said town who were in communion with the church of England, were incorporated and constituted a parish by the style and title of "St. George's Church, Hempstead," then extending across the island—and whereby also was granted to them, the church then built, together with one half acre of the common land whereon it stood; and also about three acres and a half of land, whereon the parsonage house then stood, and on which the present parsonage house, which was built by the voluntary contributions of the parishioners, in the year 1793, now stands."

This is a concise statement of the facts of the case, but some further detail is important.

"The Society for propagating the Gospel in Foreign Parts," which was chartered by King William, in 1701, sent out two missionaries, the following year to labour in the colonies. One of these was stationed at Jamaica, under circumstances that will be noticed in the annals of that town. In 1704, the Rev. *John Thomas* was sent to this village, it has been said, in compliance with the wishes of the people. But the testimony of the missionary seems to give a different view of the subject. Aided, however, by the authority of the Governor, the infamous Cornbury, he took possession of the church and parsonage. and commenced the performance of religious service, according to the ritual of the church of England. With what acceptance among the people, his own letters will tell.*

Under date of March 1st, 1705, he says, "After much trial and fatigue, I am, through God's assistance, safely arrived, and have been two months settled at Hempstead, where I met with civil reception from the people. *They are generally Independents or Presbyterians*, and have hitherto been supplied, ever since the settlement of the town, with a dissenting ministry. The country is exceedingly attached to a dis-

* The writer was promised copies of these letters as taken from the original ones in England; but failing to obtain them in time, the following extracts are taken from Thompson's History, which has been some time before the public, without being disputed. It is presumed they are authentic.

senting ministry; and were it not for his Excellency, my Lord Cornbury's most favourable countenance to us, we might expect the severest entertainment here, that dissenting malice, and the rigour of prejudice could afflict us with."

Again, "I have scarcely a man in the parish steady and real, to the interest and promotion of the church, any farther than they aim at the favour, or dread the displeasure, of his lordship. This is the face of affairs here, according to the best observation I could make, in the short time I have lived here."

Again, June 25th, he writes, "The people are all stiff dissenters; not above three church-people in the whole parish; all of them the rebellious offspring of '42. Brother Urquhart and myself, belong to one county, and the only English ministers on the island." "If it had not been for the countenance and support of Lord Cornbury, and his government, it would have been impossible to have settled a church on the island."

At a still later period, his own account of his prospects appear not much brighter. In 1717 he writes: "I have been a considerable time in these parts, rowing against wind and tide, first in Pennsylvania, against the quakers, and here about 12 years against rigid independents. I have always observed that the *pious fraud*, of a caressing and well modeled hospitality, has captivated and inclined their affections more powerfully than the best digested discourses out of the pulpit.

In 1722, he writes: "My last summer's sickness has produced a small dissenting meeting-house in one part of my parish; but I thank God, it is only the scum that is concerned in it; the people of figure and substance, are entirely of the church-side."*

These extracts are sufficient to show how averse the people were to the introduction of episcopacy, even after this devoted missionary had laboured here many years.

Mr. Thomas died in 1724, and was succeeded by the Rev. *Robert Jenny*, D.D., from Rye, in the following year. Under date of June 27th, 1728, he writes thus:—

"The church's right to all this, (the church property) is hotly disputed, and I am often threatened with an ejectment; first, by the heirs of one Ogden, from whom the purchase was

* The meeting-house here alluded to, is probably the one erected near the pond, the date of which has been given at 1716-18. The true time of its erection may be as stated by Mr. Thomas.

made; secondly, by the Presbyterians, who plead from the purchase having been made by them, before any church was settled here, and from their minister having been long in possession of it, that it belongs to them; thirdly, by the makers, who are a great body of the people, and argue that it belongs to them, and ought to be hired out, from time to time, as the major part of the freeholders can agree. The body of the Presbyterians live here, in the town spot; but they are so poor and few, that it is with difficulty they can maintain their minister, and we daily expect he will leave them."

In 1734, a new church was erected by the church-party, as previously stated; and upon the occasion of its consecration, Gov. Cosby attended, with a number of the state officers, who made numerous presents of great value. But the most valuable favour conferred, was his Majesty's Royal Charter of Incorporation, with the name of "The Rector and inhabitants of the Parish of Hempstead, in Queen's County, on Long Island, in communion with the Church of England, as by law established." This was doubtless designed, as it had the effect, to end the controversy with the poor Presbyterians, or Independents; and the cause stands adjourned for a final hearing and decision, at the grand Assizes of the universe.

In 1742, Dr. Jenny removed to Philadelphia, where he died Oct. 17th, 1745, at the age of 69.

The Rev. *Samuel Seabury* succeeded in 1742 or '3; and died here, June 15th, 1764, aged 58.

The Rev. *Leonard Cutting* was rector of this church from 1766 to 1784, when he removed to the South.

The Rev. *Thomas L. Moore* succeeded in March, 1785, and died here Feb. 20th, 1799.

The Rev. *John H. Hobart*, D.D., succeeded June 1st, 1800, but was called in Dec. following, to Trinity Church, in New York, where he was afterwards elected assistant-bishop of the diocese, and in 1811, upon the death of Dr. Moore, succeeded to the episcopate. He died at Auburn while on his annual visitation, Sept. 12th, 1830.

The Rev. *Seth Hart* succeeded in 1801, and remained till 1829, when he resigned on account of infirmity.

The Rev. *Richard D. Hall* was rector from 1829, to 1834, when he removed to Philadelphia.

The Rev. *William M. Carmichael*, D. D., succeeded in 1834, and remained till 1843.

The Rev. *O. Harriman* is the present rector.

*Foster's Meadow* is a small settlement 3 or 4 miles to the west and south of Hempstead village. This part of the town was settled at an early period, and constituted a part of the old congregation. But a few years before the revolution, the people hereabouts, erected a Presbyterian church, which was taken down by the British, in the time of the war, and removed to Jamaica, for the construction of barracks, where it was subsequently destroyed.

A methodist church was erected here in 1836.

*Far Rockaway* is a somewhat celebrated watering place, lying in the south-west corner of the town, on the east side of Jamaica Bay. The *Marine Pavilion*, erected in 1833, is a large edifice, more than 200 feet in length, with two wings of 75 and 45 feet respectivelv, for the accommodation of company. It is situated near the beach, in full view of the ocean, and furnishes every convenience for those who are in pursuit of health or comfort during the heat of summer. There are a few contiguous houses, where the invalid may enjoy more retired quarters, with equal privileges of ocean air, and sea bathing.

About a mile and a half to the north-east of the Pavilion, is a Methodist E. Church erected some 15 years ago. And at about the same distance still farther on, towards Near Rockaway, is an Episcopal Chapel, erected in 1836, in which the Rev. Dr. Carmichael of Hempstead officiated occasionally, for several years. The Rev. *John C. Smith* is the present rector.

*Near Rockaway* is about 5 miles south of Hempstead village on Parsonage Creek, which discharges into the head of Hempstead Bay. It was formerly called *Clink-town*, from the name of an Indian chief, who resided here, and the frame of his house, it is said, still remains, constituting a part of the old tavern that stands near the church.

The Methodist Church was erected here in 1790, and was probably the third house of worship built by that denomination on the island. It was repaired, or nearly rebuilt, about 20 years ago. The burying ground attached to this church has been rendered an object of peculiar interest, by becoming the depository of the dead from the ill-fated ships *Bristol* and *Mexico*. *One hundred and thirty-nine* bodies lie buried here, in two extended rows; at the south end of which, a small but neat monument, about 4 feet square at the base and 12 feet high, of white marble, has been erected, which bears on

its several sides the following inscriptions, copied *verbatim et literatim* :—

(*On the South side.*)

To the memory of 77
Persons chiefly Emigrants
From England & Ireland,
being the only remains of
100 souls composing the
Passengers and crew of
the American ship *Bristol*
Capt. McKown wrecked on
far-Rockaway beach,
Nov. 21. 1836.
The inhabitants of the County
impelled by A generous sensibillity
have Purchased thirty feet front and rear
by One hundred and Sixty one feet deep
of this yard and set it apart exclusively
as a Marriners Burying ground.

(*On the West side.*)

All the bodies of the
. . *Bristol* and *Mexico*
recovered from the Ocean
and decently interred
near this spot ;
were followed to the grave
by a large concourse of
Citizens and Strangers
and an address delivered
suited to the occasion
from these words,
Lord save us, we perish,
Matth. 8. 25. v.

(*On the North side.*)

To the memory of
Sixty-two persons chiefly
Emigrants from England
and Ireland ; being the only
remains of 115 souls
forming the passengers

and crew of the American
*Barque Mexico*,
Capt. Winslow, wrecked
on Hempstead beach
Jan. 2. 1837.

(*On the East side.*)

To commemorate the
melancholy fate of the
unfortunate sufferers
belonging to the *Bristol*
and *Mexico*, this monument
was erected; partly by the
money found upon their
persons, and partly by the
Contributions of the
benevolent and humane
in the County of Queen's.

On the base, upon the North side, the following lines of worse than doggerel poetry are inscribed:—

*In this grave, from the wide ocean doth sleep,*
*The bodies of those that had crossed the deep,*
*And instead of being landed, safe on the shore,*
*In a cold frosty night, they all were no more.*

Our grave yards abound with similar examples of bad grammar and contemptible trash, called poetry—

"Enough to rouse a dead man into rage,
And warm with red resentment the wan cheek;"

but surely public monuments ought to be preserved from such a disgrace. And while the people of Queen's County deserve much credit, for the sympathy and generosity displayed on those lamentable occasions, it is a matter of astonishment and regret, that these several inscriptions were prepared and engraved, with so little regard to accuracy and taste. If the incorrect spelling, the improper use of capitals, and the injudicious arrangement of the various inscriptions were the faults of an ignorant stone-cutter, the monument ought never to have been accepted by those who had the superintendence of the work. Such obvious inaccuracies will be regarded by ordinary visitors, and especially by *foreigners*, as monuments of the ignorance of the country where they exist. And no man can be censured for drawing the inference, however un-

founded it may be in this and other cases, that where such an expense is incurred, those who superintended the work, made use of the best knowledge they possessed. The reputation of a country is involved in its public monuments.*

The following particulars may be added :—

The BRISTOL was an American ship nearly new, manned by a crew of 16 officers and men, and having 100 passengers, about 90 of whom were in the steerage. She sailed from Liverpool, Oct. 16th, 1836, and arrived off the Hook, Nov. 20th. Not succeeding in obtaining a pilot, she was driven, on the 21st, by a violent gale, upon the Rockaway shoals, a few miles west of the Marine Pavilion, and half a mile from the shore. The roughness of the sea, by the continuance of the gale, rendered it impracticable to afford any assistance from the land, till after midnight of the 22nd, when a boat from the shore succeeded, at imminent peril, in rescuing 32 individuals from a watery grave. Of course 84 perished, of whom 3 were cabin passengers, and the residue emigrants and seamen.

The MEXICO was an American Barque of 300 tons, manned by a crew of 12 men including officers, and having on board 112 steerage passengers, as ascertained from her papers, certified by the Collector at Liverpool. She left Liverpool Oct. 23rd, 1836 only a week after the Bristol, but did not arrive off the Hook till the 31st of December. Not being able to find a pilot, she stood off to sea; but on returning to the Hook on the 2nd of Jan. and attempting to enter the Bay, she was driven on Hempstead Beach, about 10 miles east of the spot where the Bristol had been wrecked. The weather being intensely cold, and the waves constantly breaking over the vessel, the most of the passengers and crew perished in the succeeding night. On the following day, a boat from the shore succeeded in reaching the vessel, and rescued the captain, 4

* Since the above was written, the following information has been communicated by a gentleman, who was in a situation to become acquainted with the circumstances of the case. "In regard to the inscription upon the Rockaway Monument, I can only say, that the committee who superintended the work, had a number of epitaphs presented to them, some of them very appropriate, and possessed of considerable poetic merit. But the committee finally adopted the one in question, simply for the reason, that the individual who prepared it, had pledged a liberal subscription towards the monument, on condition that it should secure the preference."—This, truly, is one way of purchasing an inglorious immortality, at the expense of the literary reputation of a whole community; and the word is, that the committee consented to the terms.

passengers, and 3 of the crew, who dropped from the bowsprit. The boat was unable to return, and the few survivors were necessarily left to their fate. The whole number that perished was 116. On the 11th of Jan. 43 bodies were buried at the place where the monument is erected, and several others that were afterwards recovered. A few of the bodies were recognised and taken by friends for burial elsewhere.

The whole number that perished from these two vessels only 7 weeks apart, was 200.

These are the most disastrous shipwrecks that have ever occurred on the coast of Long Island. Though vessels are frequently driven on this shore, there is no instance on record, where so many lives have been put at hazard and actually lost, as in either of these cases, except that of the British sloop of war, SYLPH, near the close of the last war, which has been previously mentioned.

*Hick's Neck* lies 2 or 3 miles east of Near Rockaway, and here a Methodist E. Church was erected in 1844.

*Raynor South* or *Raynortown* is about 2 miles east of Hick's Neck, and between 5 and 6 miles from the village. It lies on East Meadow Brook, which discharges into the bay, forming one of the best mill seats in the County. It has a fine landing, and is a place of considerable business. Here a Presbyterian Chapel was erected in 1840, through the exertions of the pastor at the village, by whom it is regularly supplied. No separate ecclesiastical organization has yet been made here, but it bids fair to become a respectable congregation.

*Merick*, probably an abbreviation of the Indian name, Mericoke, is a continuous settlement on the south road about 5 miles south-east of the village, and a short distance east of Raynortown. Here a Methodist church was erected in 1830.

*Newbridge* is a name applied to the eastern part of the same continued settlement, in the south-east corner of the town. A Methodist church was erected here in 1839, about 2 miles east of that last mentioned. A little west of this church is a small but neat edifice with a tower, having a very church-like aspect, erected in 1840 as a school-house, for which purpose it is occupied.

*Jerusalem* is a small settlement in the south-eastern part of the town north of Newbridge, extending along a brook or stream bearing the same name, which affords a number of mill seats. The principal part of the population are of the deno-

mination of Friends, and they have a meeting house erected in 1827.

*Plain Edge*, or *Turkeyville*, has been already described as lying partly in Oyster Bay. One of the houses of worship is within the bounds of this town, though now unoccupied.

There is one small vicinage in this town, which although unknown in the ecclesiastical annals of the place, is worthy of a passing notice. On the south road about 3 miles south-east of the village of Hempstead, is a small neighbourhood, which has long borne the name of *Rum Point*. Why such a forbidding appellation was applied, the writer is not informed. Recent efforts have been made to change the name to Greenwich, which the village-landlord has mounted upon his sign. But, as the writer, in making a recent excursion through this neighbourhood, saw *three* men, literally reeling through the street, he was inclined to believe that the old name was the most appropriate.

*Summary.*—This town contains 13 distinct congregations, and as many houses of worship. 2 Presbyterian, 2 Episcopalian, 8 Methodist and 1 Friends.

N. B. In the transcript of the late census which the writer obtained, the number of churches in this town is stated at 24. Believing this to be an error made in transcribing, the writer, when forming the schedule on page 124, ventured to change the number to 14, which he was satisfied would be much nearer the truth, as the result proves.

## SECTION 12.—NORTH HEMPSTEAD.

| | |
|---|---|
| Number of acres improved, - - - | 29,708 |
| " " unimproved, - - - | 4,762 |
| Ratio of population to the acre, 1 to 9, nearly. | |

The territory included in this township was erected into a distinct municipality in 1784. It is bounded on the north by the Sound, east by Oysterbay, south by Hempstead, and west by Flushing and Little Neck Bay. Being confined to the north side of the island, the land is generally elevated, undulating, and frequently broken by lofty hills and deep valleys; but the soil is generally excellent, and in a high state of cultivation.

It is nominally the capital of Queen's county, the Court-

house having been erected in 1786, within its limits, about one mile from its southern boundary, on the verge of the Great Plain. But from the time of its erection, it has remained a solitary building, there being not more than 5 or 6 small dwellings within half a mile or more. It is difficult to imagine where or how the good people find accommodations, when necessarily attending on the courts. They might, indeed, carry their provisions with them, as in primitive times, but the difficulty of obtaining lodging would still remain. Riverhead, in Suffolk, is now a capacious city, compared with this solitary spot.

The principal village in this town is at the head of *Hempstead Harbour*, and bears that name. It is environed on three sides by lofty hills—one of which, about half a mile to the east, called *Harbour Hill*, rises to the height of 319 feet, and affords a most extended view of both land and water scenery. Hempstead Harbour extends up into the land about 6 miles. At its mouth it is about 3 miles wide, and gradually contracts as it proceeds inland, at the head of which the village is situated, with an unobstructed view of the Sound and Connecticut shore. Copious springs and large streams, constantly pouring from the surrounding hills, afford a greater amount of water-power than is to be found probably in any other part of the island. The lofty hills that surround this harbour seem to contain vast reservoirs of water, which are constantly gushing out in numberless springs and copious streams. The water privileges of this place were inadvertently omitted, in noticing the physical features of the island, in Part I., Section 4.

The harbour is accessible to within one mile of its head at all times of the tide, and greater quantities of lumber and manure are transported thither, and more produce is conveyed away, than from almost any other landing. Numerous mills and factories already exist, and there is abundant power and room for more. The village contains about 300 inhabitants.

A Methodist Episcopal church is the only house of worship in the village. The time of its erection the writer has not been able to ascertain. But it is known that this was one of the first places on the island in which that denomination commenced labouring. In 1787, when "no Conference had been held north of Philadelphia, Bp. Asbury, in company with Dr. Coke, travelled to New York, where, he says, "the Doctor preached with great energy and acceptance;" and adds, "I rode 20 miles on Long Island, to Hempstead Harbour, and preached with some liberty in the evening."

There is also a small, but neat, academy edifice in this village, in which it is said a good school is maintained.

*Westbury* is a succession rather than an aggregation of dwellings, in the south-east corner of the town, 2 or 3 miles east of the court-house. This settlement is occupied principally by Friends. A meeting-house of that denomination was erected here at an early date. And after the division of 1827, the Orthodox Friends erected a small separate building for their own accommodation.

*Manhasset* is a name of modern application, to a small village lying on the head of Cow Bay, 2 miles north of Success Pond, and 3 miles west of the head of the harbour. The name is one to be justly admired, being of aboriginal origin, though topographically misapplied. The seat of the Manhasset Indians, it will be recollected, was Shelter Island; and to them the name properly belonged. But while the good people of Suffolk are fond of rejecting their aboriginal names, it is gratifying to find the inhabitants of other counties disposed to rescue them from oblivion. Although there are a few elegant mansions in this vicinity, the principal part of the village consists of small tenements, undistinguished either for beauty of situation or symmetry of form.

A Friends' meeting-house was erected here in 1720, and was rebuilt in 1810.

An Episcopal church was erected by subscription from the adjacent population, and "a liberal donation from Trinity Church, New York," in 1803. It was consecrated by Bishop Moore, "by the name and title of Christ's Church, though in union with the church at Hempstead, and under the ministration of the same rector." In 1819, it was incorporated as a distinct parish, and the Rev. *Eli Wheeler* became the rector. He was succeeded by the Rev. *James P. F. Clarke*, who still officiates here, and also at Glen Cove.

A Reformed Dutch church was erected in 1816, in which the Rev. *David S. Bogart* ministered, in connexion with the church at Wolver Hollow, in Oysterbay, till his dismission in 1826. The Rev. *Henry Hermance* and the Rev. *James Otterson* were successively pastors of these churches till 1834. The connexion of the congregations being dissolved Aug. 4th, 1835, the Rev. *John Robb* was on that day ordained pastor of this church. He was dismissed April 17th, 1837. The Rev. *William R. Gordon* was ordained pastor in January, 1838, and dismissed April 13th, 1842. After a va-

cancy of more than a year, the Rev. *John H. Sheffield* was ordained, and is the present pastor.

All the public buildings previously mentioned are pleasantly situated, in the vicinity of each other, on an elevation of land more than 100 feet above tide-water.

About one mile south of the village, on the road to Success Pond, is a small African church, belonging to that branch of the Methodists styled "Zion Church," and is said to be one of the most flourishing in that connexion. It numbers 70 church members, and has a temperance society of 140 members.

*Lakeville* is a name applied to the vicinage of Success Pond, though there is no settlement here that deserves the name of a village. A Dutch church was erected on the east side of the Pond about the year 1732, which was repaired and occupied for religious worship after the Revolutionary War. In this same building, the county courts were held for a year or two previously to the completion of the County Hall, on the southern line of this town. After the erection of the Dutch church at Manhasset, a separate organization was maintained here, as a part of the collegiate charge of Queen's county, to which the Rev. *Z. H. Kuypers* ministered till April, 1825. The church was dissolved, by order of the Classis, Oct. 6th, 1829. The old edifice was afterwards demolished, and its site is now occupied by a private residence. Some of the old timbers, of immense size, are still to be seen in the vicinity.

There is no other village, of any consequence, within the limits of this town. It may be proper to add, that the extreme point of Cow Neck, the most northerly part of this town, is called *Sand's Point*, where a Light-house was erected by the government in 1809. It is a beautiful spot of ground, as the numerous passengers through the Sound can testify.

*Summary.*—This town contains 7 congregations and 7 houses of worship:—1 Episcopalian, 3 Methodist, and 3 Friends.

## SECTION 13.—FLUSHING.

| | |
|---|---|
| Number of acres improved - - | 13,090 |
| " " unimproved - - | 4,910 |

Ratio of population to the acre, 1 to 4½.

This town is bounded on the north by the waters of the Narrows and Sound, on the east by North Hempstead, on the south by Jamaica, and on the west by Flushing Bay and Creek, which separate it from Newtown.

The village is situated near the head of the Bay, or mouth of the Creek, over which is a bridge, erected some 40 years ago, connecting with Newtown. Previously to this, the only way of reaching the city was through Jamaica, a distance of nearly 20 miles. By the improvements of the present century the distance is only 8 miles.

The settlement of this town was commenced in 1645, by a company consisting principally of English emigrants, who had taken up a temporary residence in Holland, from which they were probably allured, by the flattering accounts from the new world. There were also some among the early settlers, who had previously emigrated to New England, and were induced to remove, by the storm which had arisen there against dissenters from the common faith.

They were all non-conformists to Episcopal rites and forms, and had left their native land, to find a place where they might enjoy the rights of conscience. But they found themselves sadly disappointed, soon after they had taken up their residence here, notwithstanding the assurance from the Dutch Governor, of enjoying "full liberty of conscience, according to the manner and custom of Holland."

They received a patent or grant of the land from the Governor, with the liberty of choosing certain town officers; but for some years they do not appear to have enjoyed the independent right of municipal government. They were allowed, as some of the other towns were, the privilege of presenting a list of names, out of which the Governor selected the magistrates and other town officers. To such restrictions, however, they might have submitted without complaint, but in the course of 10 or 12 years, the government commenced that system of religious persecution, which was carried on, with more or less severity, till the province was surrendered to the English.

What was the precise shade of religious views among the early settlers of this town, is not known. They were not *Quakers*, as they have sometimes been called, for at that date, that denomination had not arisen in England, and George Fox, their founder, had not then commenced his public ministry. But some of them, at least, had adopted opinions in relation to some divine ordinances, which differed from the mass of dissenters, and for which they had been treated with undue severity. And this doubtless prepared the way for the quaker system to obtain that favour which it subsequently met with in this town.

The first religious teacher in this place was a man by the name of *Francis Doughty*, who was undoubtedly a Baptist in sentiment, and probably laboured here several years. But after the introduction of Quakerism, in 1657, he became a convert to that new sect, as was the case with many of the inhabitants of this town. Consequently this was one of the principal scenes of the Quaker persecution.

Near the close of the 17th century, when upon the revocation of the edict of Nantes, another large immigration of French huguenots came to our shores, a number of these estimable families took up their domicil in this town. But it is said, that a few of the assorted fruit trees that they brought with them, constitute the only memorial of their residence here. And it has been supposed, that this circumstance may have laid the foundation of those splendid nurseries, which now exist in this town.

### Churches, &c.

At an early period, a building was erected near the town pond, which was called the Block House, and was long used for the transaction of public business, and as a depository for arms and ammunition. It was also occupied occasionally, by different denominations, as a place of public worship.

The first house erected for the express purpose of religious worship, was the Friends' meeting house, in 1690. It is still standing, in a good state of preservation, and is probably the oldest house of worship on the island.

The Orthodox meeting house was erected after the schism of 1827, but is a small building compared with the other.

The efforts of the society's missionaries to introduce episcopacy on the island, were commenced here about the same time as at Jamaica and Hempstead. But it was nearly 50 years before an Episcopal church was erected in the town.

In 1746, a lot of land was appropriated for this purpose, and in the course of 3 or 4 years a church was erected, which gave place to a new edifice in 1812.

For many years, this church was connected with the other Episcopal churches in the county, and was supplied by the same rectors.

The Rev. *Barzilla Buckley*, commenced officiating here, Nov. 4th, 1809, and died March 29th, 1820.—The Rev. *John V. E. Thorne*, from Aug. 1820, to July, 1826.—The Rev. *William A. Mulenburgh*, D.D., from 1826 to Dec. 23d, 1828. —The Rev. *William H. Lewis*, from Feb. 1829, to July 29th, 1833.—The Rev. *John M. Forbes*, from 1833 to '34.—The Rev. *Samuel R. Johnson*, from 1834 to '35—The Rev. *Robert B. Van Kleek*, from Oct. 1835, to Dec. 1837.—The Rev. *Frederick J. Goodwin*, succeeded in Dec. 1837, and resigned Jan. 14th, 1844.—The Rev. *George Burcker*, the present rector, succeeded in March, 1844.

In 1838 the church was enlarged and repaired, and is a handsome building, furnished with a bell and clock.

A small Methodist church was erected many years ago, which gave place to a larger one in 1842.

A Roman Catholic Chapel was erected some 4 or 5 years ago.

A Reformed Dutch church was organized in this village in May, 1842, and a church edifice was erected in 1844. The Rev. *William R. Gordon*, who had previously laboured here, from the commencement of the enterprise, was installed pastor in the following autumn.

On the west side of Little Neck Bay, some 3 miles north east of the village, is a small settlement called "Bay Side;" and near the head of the bay, on the east side, an Episcopal church was erected in 1830, by Alderman Van Zandt, under the name of "Zion Church." Here and at Manhasset, the Rev. *Eli Wheeler* officiated about 7 years. He was succeeded by the Rev. *Ralph Williston*, and he by the Rev. *Christian F. Cruse.*

The present rector, the Rev. *Henry M. Beare*, took charge of the parish in May, 1842. He officiates also at Whitestone Chapel, about 11 miles to the north west. This point is well known, as being the seat of an ancient ferry across the strait, to Throg's Neck.* This Chapel was erected by a member of the society of Friends, for the use of all religious denomina-

* Throg's Neck is remarkable as the point at which the tides meet through the Sound, and by Sandy Hook.

tions, and the place is now dignified with the name of *Clintonville*.

In this town the African M. E. Church have a society, consisting of 69 members; and there is also a society of the "Zion" Church, embracing 59 members; but in relation to their places of worship no particulars have been ascertained.

The literary institutions of this town are worthy of a passing notice.

The *Flushing Institute* is a noble edifice, delightfully situated in the centre of the village, and was incorporated in 1827. For 10 years it was under the direction of Dr. *Mulenburgh*, and was devoted to classical instruction. It has since been consecrated to female education, having exchanged its name for "St. Ann's Hall," and is under the superintendence of the Rev. *J. F. Schroeder*, D.D.

*St. Thomas' Hall* is another institution founded by the Rev. *Francis L. Hawks*, D.D. The buildings were commenced in 1838, on an extensive scale, which have not yet been completed.

*St. Paul's College* is another spacious edifice, erected in 1836–7, on the north west part of *Tew's Neck*, now called *College Point*. It is under the charge of Dr. Mulenburgh, assisted by a number of able instructers.

All these institutions are under episcopal direction, and are devoted especially to the interests of that denomination.

*Summary*. In this town there are 10 religious organizations, viz:—3 Episcopal, 2 Friends, 3 Methodist, 1 Reformed Dutch, and 1 Roman Catholic.

## SECTION 14.—NEWTOWN.

| | |
|---|---|
| Number of acres improved, - - - | 10,683 |
| " " unimproved, - - | 6,117 |

Ratio of population to the acre, 1 to 3.

This town is bounded on the north by the strait called the East River, including, however, within its territorial limits, Riker's Island; the two Brothers' and Berrien's Island;—on the east by Flushing—south by Jamaica, Flatbush, and Bushwick; and west by Bushwick and the East River. The western part of the town was called by the Indians Mispat, whence probably the name of Maspeth is derived.

Besides the principal village near the centre, *Astoria*, (for-

merly Hallet's Cove,) *Ravenswood*, *Maspeth*, and *Middle Village* are within the limits of the town.

The first settlement of the town was commenced about the year 1651, principally by English emigrants. A sort of patent was obtained from the Dutch governor in the following year; and another, still more liberal in its provisions, in 1655; at which time the number of occupants of land had increased to 70 or 80.

It seems, that at a very early period of the settlement, they instituted a sort of municipal government, and elected magistrates, or officers, to superintend the affairs of the town; and there are records, still extant, of adjudications, which indicate a regard to the moral interests of the community.

At how early a date, an ecclesiastical organization was made, cannot be ascertained with certainty. It has been said that the labours of a minister were enjoyed soon after the settlement was commenced; but there is no evidence of the erection of a house of worship, till nearly 20 years afterwards. There are no ecclesiastical records previous to the settlement of the second pastor, in 1708, and the book containing these is now in a very mutilated state. It may be interesting to posterity to know, that this is the result not of wantonness or carelessness, but of the derangement of an individual, who found access to the book.

### Churches.

In 1660, the first church edifice was erected in the village, which remained without material alteration during 125 years.

The form of worship first established, was that which was usually denominated Presbyterian or Independent, being the same with that of the New England churches. They probably adopted the Presbyterian form of government, (properly so called) shortly after their second pastor united with the Philadelphia Presbytery, which was in 1715. No ruling elders were appointed till 1724.

Soon after the revolution, a new church edifice was erected, but was not completed till 1791 or '2, and remains to the present time. It is small, but neat, and sufficient to accommodate the congregation, which consists of about 70 families, comprehending between 4 and 500 souls.

No Episcopal church was erected in this town till 1734. The Presbyterian congregation, however, were made to participate with their brethren of Jamaica and Hempstead, in the impositions and persecutions inflicted under the admi-

nistration of Lord Cornbury. Their church was frequently taken possession of, and occupied by the missionaries of the church of England; and the Rev. John Hampton, a Presbyterian minister, who was occasionally supplying them, was arrested and imprisoned, by Cornbury's order, in 1707, for presuming to preach the gospel without the governor's license. But the church, though temporarily used, was not permanently retained by the friends of prelacy, as in some other places.

In 1733, a lot was given by the town, to the Episcopalians, and in the following year, a church was erected thereon.

A Reformed Dutch Church was organized in the village in 1704.

The first church edifice was erected in 1732. The present building in 1831.

This church formed a part of the collegiate charge of King's county, till 1802. Since that time, it has been united with Jamaica, in the support of a pastor or pastors.

In 1809, a Baptist church was organized in this village, and soon after a house of worship was erected. It has seldom enjoyed the stated administration of the word and ordinances for any great length of time. It is now, and has been for sometime past, entirely closed.

In 1839, a small Methodist Episcopal church was erected in the village, which enjoys a part of the labours of the preacher stationed in the southern part of the town.

### Ministers.

The first settled minister in this town was the Rev. *William Leverich*, who removed from Huntington, and took charge of this church in 1670, where he remained till his death, which took place, as nearly as can be ascertained, in 1692.

Mr. Leverich was a native of England, graduated at Cambridge University, in 1625, came to N. England, in 1633, where he laboured, in different places, about 20 years. While in Sandwich, Mass., being situated near some of the Indians, and having a desire to qualify himself to instruct them, he acquired their language. After removing to Oysterbay, in 1653, he spent about 5 years in the employment of the Society for propagating the gospel among the aborigines, in instructing the natives of the island, before he settled as pastor of the church in Huntington. He was highly esteemed as a scholar, a minister, and a counsellor in all the affairs of the town. Cotton Mather records his name among the first of

the worthies of that day. Hubbard calls him "an able and worthy minister." As the date of his birth is not known, his exact age cannot be ascertained. But, from the date of his graduation, it may be inferred that he must have been nearly 90 years old at his death. His descendants of the 4tn and 5th generation, still remain among the most respectable inhabitants of this town.

The Rev. *John Morse*, from Massachusetts, succeeded, in 1694; but little is known of him or of his ministry. He was considerably advanced in life when he came to this place, (being 55,) where he remained 10 or 12 years; but whether he died here, or removed, is not known.

The Rev. *Samuel Pomeroy* (Pumroy, and Pumry, for the name is thus variously written) was the next minister. He commenced and kept a very full record of all ecclesiastical matters, from which the following extracts are taken:—

"In July, 1708, there was a paper delivered into the hands of Samuel Pumry, being then at Newtown, subscribed by some scores of the heads of families there, desiring him to take the care of them as a minister of Christ, promising subjection to his doctrine and discipline, according to the rules of the gospel of Jesus Christ.

"Which call was taken into consideration, and a time appointed to resolve.

"In September following, the people sent two men to N. England, with whom the above Saml. Pumry, his wife and child came, and arrived safe at Newtown, 18th of September 1708.

"Upon the 30th of November, 1709, Saml. Pumry was, at Northampton, before a great congregation, at the earnest request of the members in full communion, and the rest of the congregation of Newtown, by the Rev. *Solomon Stoddard*, of Northampton—the Rev. *John Williams*, of Deerfield, and the Rev. *William Williams*, of Hatfield, ordained a minister of Jesus Christ his gospel, and a pastor of the church of Christ at Newtown."

From the records of the Presbytery of Philadelphia, it appears that Mr. Pomeroy was received as a member of that body, in 1715; and it is altogether probable, that from that time, the affairs of this church began to be regulated, in some measure, by the principles of Presbyterianism. But the following extract will show that no session was regularly constituted till some years afterwards:—

"*Newtown*, July 15th, 1724.

"Whereas, some time ago, the Rev. Mr. Samuel Pumry, pastor of the Church of Christ, in Newtown, did complain to the church of his wanting some assistance, in the business of governing thereof,—There was by him nominated to the church and congregation, Content Titus, James Renne, and Samuel Coe, to serve in the affairs relating to the church, as ruling elders. And desired, if there were any person or persons, that had anything to object against any of them, their taking upon them that office, and their subjection to them as officers of authority, in the business of government, that they would signify it to the said Mr. Pumry, in some convenient time. This was repeated afterwards.

"After a considerable time, (nothing being objected,) Mr. Pumry, upon the Lord's day, after the evening sermon, did rehearse the above said declaration, and not one person opposing the motion and proposition, did propose to the men in nomination, whether they were freely willing to undertake the office. They answered, they were willing to do what service they were able to do for Christ in his church. Upon which, after prayer, they were solemnly appointed to the office of ruling elders, and did engage and promise to take care of this branch of the Lord's vine, as far as God should enable. The members of the church were also required and exhorted to acknowledge them as men in authority, and to subject to them in their government in the Lord. This was done upon the 28th June, 1724."

The session met, at the call of the pastor, July 15th, 1724: and it is manifest that at this period, this church first assumed the distinctive form of a Presbyterian church.

These records have been given in detail to show, as it is believed they do, most conclusively, that this church, although often called Presbyterian, as was common in those days, was not originally organized on those distinctive principles.

The following record is taken from the same book:—

"The Reverend Mr. Samuel Pumroy, born the 16th of September, in the year 1687, came to live at Newtown, on the 18th of September in the year 1708, and was ordained a minister of the gospel, in Novemr. the 30th, 1709. He preached his last sermon on the 20th day of May, 1744—his text was in the first of John, the 2nd chapter, & the 15th verse. He was taken amiss the same evening. Departed this life the 30th day of June following, about 8 o'clock in the morning, and was interred the first day of July following, at

the burying place in Newtown, and has left his dear bosom friend and congregation to bewail an unspeakable loss."

On the inside of the cover of these records, Mr. Pomeroy appears to have noted some of his own domestic affairs. His own birth is given, with which the above record corresponds. Then follows, "Married to Lydia Taylor, July 20th, 1707. Lydia died Feb. 3rd, 1721–2." And in the regular list of marriages, it appears that he was afterwards married to a daughter of the Rev. Mr. Webb, of Green's Farms, Ct. One of his daughters married an Edsall, and some of their descendants may still survive; but the name of *Pomeroy* is extinct in this vicinity.

The Rev. *Simon Horton* was settled here in 1746. He was probably a New England man.* He was born, as appears from his own record, March 30th, 1711. He was a highly respected and laborious minister,—"died May 8th, 1786, and was interred on the 9th," at the age of 75.

It has been supposed that Mr. Horton was the active pastor of this church till his decease. But there is reason to believe, that he became so infirm, as to need assistance in the ministry more than 10 years before his death. In the records of the Synod of New York and Philadelphia, in May 1776, is the following minute :—

"The Synod renewed the consideration of Mr. *Bay's* appeal, and after mature deliberation, confirmed that part of the Presbytery's judgment which dissolves the union between Mr. Bay and his congregation; and with respect to the latter part of said judgment, the Synod are of opinion, that it would have been proper to have recommended to the parties, to leave the settlement of all matters respecting the glebe and its appurtenances, to arbitrators mutually chosen; and they further advise, that if any disagreement should hereafter arise between Mr. Bay and the congregation of *Newtown*, respecting said glebe and appurtenances, that they decide them in the same way."

From a previous record, it appears that Mr. Bay had been dismissed by the Presbytery of New-York, June 20th, 1775; and the name of *Andrew Bay* first appears as a member of that Presbytery in 1774, having previously belonged to the

* It has been said that Mr. Horton graduated at Princeton, in 1731, but this is a manifest mistake, as the College of New Jersey was not in existence at that time. The first class graduated in that institution in 1748; which was two years after his settlement in Newtown, and he had been settled previously in Jersey, as early as 1735.

New Castle Presbytery. From these facts, it is manifest he could have been settled only a year or two in Newtown. Little is known of this man. His name is still repeated by a few survivors of a former generation, but with no association that gives a favourable impression of him as a gospel minister.

In the records of this church, the name of a Mr. Lyon appears, in connection with some ministerial services in the year preceding Mr. Horton's death; but whether as an occasional supply, or as a stated labourer, is not known.

The last marriage celebrated by Mr. Horton, is recorded under date of Jan. 21st, 1786, only a little more than 3 months before his decease.

The Rev. *Nathan Woodhull* was the next pastor. Having been dismissed from Huntington, April 21st, 1789, he entered into an engagement with this congregation, in Feb. following, to preach for one year. He was, however, regularly installed Dec. 1st, 1790, and died March 13th, 1810. He was an amiable man, an affectionate and interesting preacher, lived universally esteemed, and died as universally regretted. His widow and a large family of children have been, for several years, numbered with the dead, and only two of his children have left issue.

The Rev. *William Boardman* was installed Oct. 31st, 1811. He had been previously settled at Duanesburgh. He was a man of ardent and active piety, and died, deeply regretted, March 4th, 1818, in the 37th year of his age.

The Rev. *John Goldsmith*, the present pastor, a son of the Rev. Benjamin Goldsmith, of Riverhead, was ordained here, Nov. 17th, 1819.

It is rather a remarkable fact, that the ashes of 5 of the pastors of this church repose in the burying-grounds of the town, and that the monuments of all, except the first, are in a state of perfect preservation.

The Reformed Dutch Church of this town having, from its organization, till the commencement of the present century, constituted a part of the collegiate charge of Queen's County, its several pastors will be found in the annals of Jamaica. At the present time, the Rev. Dr. Schoonmaker, residing at Jamaica, and the Rev. Mr. Garretson in this town, are the collegiate pastors of the two churches, and alternate in the performance of their public services.

After the erection of the Episcopal Church in this town, in

1734, it was associated with that of Jamaica and Flushing, and served by the same rector.

The Rev. Mr. *Vandyke* officiated here from 1797 to 1802.

The Rev. *Abraham L. Clarke* from 1802 to 1811.

The Rev. *William Wyatt* for a short period.

The Rev. *Evan M. Johnson* from 1814 to 1827.

The Rev. *George A. Shelton* was inducted in 1827, and still remains in the charge.

*Astoria*, (Hallet's Cove.)—An Episcopal Church was erected in this village, which is just at the western entrance into Hurlgate, (the Dutch Helle-gat,) in 1828, of which the Rev. *Samuel Seabury* was the first rector.

The present rector is the Rev. *George W. Brown*, who was inducted Oct. 1, 1837. He has charge, also, of a Female Institute, which was established in the following year.

A church edifice was erected here somewhere about the year 1834, "by the contributions of the friends of the Presbyterian and Dutch Churches;" and "the Rev. Mr. Goldsmith, of the Presbyterian, and the Rev. Mr. Garretson, of the Dutch Church in Newtown, preached there alternately on the afternoon of each sabbath, for a length of time. The Presbyterians having relinquished the church to the Dutch congregation," application was made to the Classis, July 2d, 1839, and a Committee appointed to organize a church, which was duly recognised Jan. 7th, 1840, and the Rev. *Alexander H. Bishop*, was ordained its pastor on the 10th of Nov. following, and remains in the charge.

*Maspeth* is a small settlement near Newtown Creek, on the southwest line of the town. Here was the country-seat of the late DEWITT CLINTON, one of the first statesmen and greatest benefactors of the state. Here, also, is the seat of the Hon. GARRIT FURMAN, who has one of the finest private mineralogical cabinets in the country.

The only public edifice is an ancient Friends' meeting-house, which is now very much in decay, and is seldom used, as very few of that denomination are to be found in this vicinity. It is supposed to be about 100 years old, but there is some reason to believe that it is even more ancient. *Thomas Chalkley* mentions, in his travels, "a general meeting of Friends held at Newtown," in 1724, and as this is the only meeting-house of that people in the town, it is probable that the meeting was here; and, in all probability, this house had been previously erected.

*Middle Village* is a name applied to a somewhat scattered

settlement in the southern part of the town, on the turnpike road leading from Williamsburgh to Jamaica. This place is remarkable as being the site of the first Methodist Church erected on Long Island. It was built in 1785, and is still standing, though it has been converted into a dwelling.

A new edifice was built about a quarter of a mile from the former site, in 1836, and stands directly on the turnpike road. This building was erected principally by the liberality and personal efforts of Mr. *Joseph Harper*, (the father of James Harper, late Mayor of the city of New-York,) who was born, and has lived nearly 80 years, in this immediate vicinity. Mr. Harper was one of the earliest members of the Methodist church, and has been a consistent professor of religion and devoted member of the church about 60 years.

*Summary.*—In this town are about 7 religious organizations, and 8 houses of worship, viz :—1 Presbyterian, 2 Reformed Dutch, 2 Episcopalian, 2 Methodist, and 1 Friends—the last not occupied.

## SECTION 15.—JAMAICA.

Number of acres improved - - - 12,264
" " unimproved - - - 18,536
Ratio of population to the acre, 1 to 8 nearly.

This town is bounded on the north by Newtown and Flushing—east by Hempstead—south by the Bay, and west by Flatlands and Flatbush.

The town was first called Rusdorpe, and the present name is said to have been derived from an Indian word of similar orthography.

The first settlement was made in 1656, by a company from the adjoining town of Hempstead. They purchased the land of the natives, and obtained a grant from Gov. Stuyvesant, in that year, giving them "free leave to erect or build a town," and to have "the choice of their own magistrates, as in the other villages or towns, as Middleborough, Breucklin, Midwout and Amersfort."

The first town meeting was held in Feb. 1657, from which time their records have been carefully preserved: the first volume of which has been faithfully transcribed, by the voluntary labour of an individual. These records contain the only history of the ecclesiastical as well as civil proceedings of the town, for a long series of years, as both were transacted in the town meetings.

The first purchasers of the town were about 17, but in the course of 4 years, the number of landholders was increased to 60. There is reason to believe that public worship was established at an early period, though they do not appear to have enjoyed the labours of a stated preacher for 4 or 5 years.

In 1664, a small colony from this town passed over into Jersey and commenced the settlement of Elizabeth Town. The purchase of the Indians there, was made by John Baily, Daniel Denton and Luke Watson. Gov. Nicolls gave a patent to John Baker, of New-York, John Ogden, of Northampton, John Baily and Luke Watson. Several other towns in New Jersey, are indebted to Long Island for their original settlers, or for subsequent accessions to the number of their inhabitants.

### Churches, &c.

In Aug. 1663, the town voted to build "a meeting house," 26 feet square, which was carried into effect—a house for the minister having been erected in the preceding year, the dimensions of which were 26 by 17 feet, and 10 feet posts.

A new stone Church was erected somewhere near the close of the 17th century. The precise date is not known. A vote for its erection was passed in 1689 or '90. It is supposed that the date on the vane, was designed to mark the period of its completion. This however was so much defaced by the bullets of the British soldiers, who had made it a target, during the revolutionary war, that it was difficult to determine whether the figures were 1693 or 1699. This building was 40 feet square, with a pointed roof, and, according to the taste of the age, was placed in the middle of the main street, a little distance west of the present Presbyterian church. A new parsonage house was erected about the same time.

The present Presbyterian Church was erected in 1814, with a parsonage on the adjoining lot.

Somewhere about the year 1701 or '2, the Reformed Dutch Church was organized in this town, which was the first of that order in Queen's County. The church edifice, an octagon of 34 feet diameter, was erected in 1715. It was used by the British in the time of the war, as a military store house. Upon the return of peace, it was thoroughly repaired, and occupied by the congregation till the erection of the present neat and commodious building of modern construction, in 1833.

This town, not less than that of Hempstead, suffered severely under the tyranny of Lord Cornbury, though they were more fortunate in finally securing their rights, after many years' privations. No Governor of the province was ever more obnoxious to the mass of the people; and the highest virtue that his friends could claim for him, was his exceeding madness and zeal for the established church. And it appears to have been for the promotion of its interests, that his oppressive measures were imposed upon this and other towns of the island.

In the summer following his Lordship's arrival in the province (1702) the city of New-York was visited with an alarming sickness, (since supposed to have been the *yellow fever*,) which was attended with a dreadful mortality. The Governor, for his own safety, and that of his family, retreated to the pleasant village of Jamaica. The minister of the Presbyterian church, being in the occupancy of a parsonage house recently built by the congregation, and said to be "the best house in the town," in compliment to the supreme magistrate of the province, kindly offered to give up his dwelling, for the accommodation of the Governor's family, while he should be compelled to reside among them. The offer was readily accepted. Smith says, in his history of New-York, Cornbury "requested" the use of the house, and the favour was readily granted, though at the great inconvenience of the pastor. The difference is not material.

But this noble and generous exhibition of respect and kindness was speedily requited, with one of the grossest acts of usurpation, that ever disgraced a tyrant. On a sabbath afternoon, not long after, as the generous pastor, with his people, entered their church, at the usual hour, for the worship of God, to their utter astonishment, they found the pulpit occupied by an episcopal minister, (one of the Society's missionaries,) and a few of the principal seats, by the Governor and his dependents. The pastor and his congregation peaceably retired to a neighbouring orchard, where, under the open canopy of heaven, a temple made without hands, they worshipped the God of their fathers. And for many years afterwards, they were not permitted to occupy the house of worship, in the erection of which, it is asserted, on unquestionable authority, that only two individuals of the episcopal order had ever contributed a dollar.

But this act of perfidy and base ingratitude was even thrown into the shade, by the Governor's subsequent conduct. When

he returned to the city, instead of restoring the parsonage to its rightful occupant, he left it in the possession of the episcopal missionary, who with his successors, continued to occupy it, under the protection of gubernatorial authority, for the space of 25 years.

In addition to all this, the early settlers of this town had appropriated a valuable glebe, for the support of the gospel. This was seized by the Sheriff, doubtless by direction of the Governor, divided into lots and leased out, for the maintenance of episcopal worship.* All these acts of gross injustice, the people were obliged to submit to, for a long series of years. And it was not till the year 1728, after a most protracted and expensive course of litigation, adroitly managed for the delay, if not for the defeat of justice, that they were finally put in possession of their property, and the secure enjoyment of their rights. When the final decision was made, in favour of the rightful owners, the independent Judge,† who ventured to do justice in the case, was made the object of the most severe, vituperative abuse; by which, he was compelled to come out, and publish a full disclosure of the disgraceful facts, by which the tongue of scandal was finally silenced. As a finale to these acts of oppression, it is added, that the Sheriff, who acted a conspicuous part in their progress, being afterwards accused of some crime and imprisoned, died the death of the traitor Judas, by becoming his own executioner. After the final adjudication of this case, Episcopal service was maintained in the Court House till 1734, when the first Church edifice of that denomination was erected in this village. The present edifice was built in 1820.

The first Methodist preaching on Long Island was commenced in this place, and was coeval with its introduction into this country. "The first Methodist sermon preached in America was delivered in 1766, in the city of New York, to an assembly of 5 persons." The circumstances attending this

* Smith says "Jamaica was mostly settled by New England emigrants, encouraged to settled by the Duke of York's conditions for plantations; one of which was, "that every township should be obliged to pay their own ministers, according to such agreement, as they should make with him; the minister being elected by the major part of the freeholders and inhabitants of the town. These people had erected an edifice, and enjoyed a handsome donation of a parsonage house and glebe, for the use of the minister. A few Episcopalians crept into the town, &c."

† LEWIS MORRIS, Chief Justice of New-York and New Jersey—afterwards Governor of New-Jersey:—a name to be held in lasting remembrance.

event, are so intimately connected with the first labours of that denomination in this town, as to warrant a brief recital.

A little before the time above-mentioned, a few individuals, who "had been attached to Wesleyan Methodism at home" had emigrated to New York. Among these was *Philip Embury*, a mechanic, who had been a local preacher in that connexion in Ireland. But upon coming to this country, "not finding any pious acquaintances with whom they could associate, they gradually lost their relish for divine things, sunk away into the spirit of the world, and came very near making shipwreck of faith and a good conscience." These were found by a "pious mother in Israel" (who had subsequently arrived.) "mingling in the frivolities and sinful amusements of life." Having ascertained the place of their resort, "she suddenly entered the room, seized the pack of cards with which they were playing, and threw them into the fire. After reproving the company, she said to Embury, "You must preach for us, or we shall all go to hell together, and God will require our blood at your hands. Arrangements were immediately made, and Embury "accordingly preached his first sermon in his own hired house, to 5 persons only. This, it is believed, was the first Methodist sermon preached in America."

The year after Embury commenced preaching in the city, a new and more attractive labourer came to his aid. This was Capt. *Thomas Webb*, a British officer stationed as barrack-master at Albany. He had been a convert at Bristol, under Mr. Wesley's preaching, and finding more pleasure in serving the King of kings, than the king of England, he relinquished his post, and zealously engaged in calling sinners to repentance. But still retaining his regimentals and arms, he attracted no little attention. "The novelty of a man's preaching in a scarlet coat, soon brought great numbers to hear him."

As some of the relations of Capt. Webb's wife resided at Jamaica, he took a house there and commenced preaching in that town and its vicinity. He seems to have been what is called "a rough hewer" and employed himself, to use his own language "in felling trees on Long Island." "Within six months, about 24 persons received justifying grace, nearly half of them whites—the rest negroes."

If a regular Methodist society was established here, at this early period, there is no record or other evidence of the fact. Even the erection of the existing house of worship belonging to that denomination in this village, has not been ascertained

with precision. But the deed being dated July 8th, 1810, and the certificate of incorporation, May 13th, 1811, it is inferred that it was built about that time.

There are also, at the present time, two small Methodist societies of coloured people in this town, each of which has a small house of worship.

The Roman Catholics have also a small chapel, which was erected about the year 1838.

About 2 miles to the east, is a small settlement bearing the name of *Brushville*, in which there is a small house of worship erected by individual enterprise, and occasionally occupied by different denominations; but as yet no ecclesiastical organization has been formed.

In 1684, a County Hall was erected in this village, in which the Courts of the North Riding were held, till it was too small to accommodate the people. After the erection of the stone church by the Presbyterian Congregation, the courts were held for some years in that building.

In 1709, a new Court House was erected, and continued to be used till the seat of justice was removed to North Hempstead. The county offices, however, are still required to be kept here, and suitable buildings have been provided for the purpose.

Union Hall, the third Academy on Long Island, was erected in 1791—chartered March 9th, 1792, and opened in the following May. It has been a flourishing institution, and continues deservedly in high repute.

A new and larger edifice was erected in 1820, and the former appropriated to the education of females; which being consumed by fire in 1841, a new and elegant edifice was reared in 1843, nearly opposite the Presbyterian church, which is not only an ornament to the village, but furnishes pleasant accommodations, for one of the most flourishing Female institutions in this part of the State.

### Ministers.

Mr. *Zechariah Walker* appears to have been the first stated preacher employed in this town. He was not ordained, and was engaged from time to time, from 1662 to 1668, at which period he removed to Connecticut, and finally died at Woodbury, Jan., 1699, aged 62 years.

After an unsuccessful attempt to secure the labours of Mr. Jones of Greenwich, Connecticut, who afterwards settled at

Huntington, the town voted, March 8th, 1670, to engage Mr. *John Prudden* for one year. He continued here till January, 1674, when he informed the people that "he was engaged to another congregation." After a temporary absence, during which time a Mr. *Woodruff* appears to have been employed, Mr. Prudden returned and supplied this place from June 1676 to 1691. There is no evidence that he was regularly settled, and not far from the date last mentioned, he removed to Newark, where he died Dec. 11th, 1725, at the advanced age of 80 years.

In the town records under date of Oct. 25th, 1692, is a vote proposing £60 a-year, and one load of wood from "every inhabitant within the said township," as a compensation to Mr. *Jeremiah Hubbard* or Hobart, for his services in the ministry. Whether he accepted or not does not appear. If he did, he could have remained here only a year or two.

In 1693 or '4, Mr. *George Phillips* from Massachusetts was employed. He remained, but without ordination, till 1697, when he removed to Brookhaven, where he has been previously noticed.

The Rev. *John Hubbard*, a graduate of Harvard in 1695, was settled here in 1698. He was a man of distinguished piety and general excellence of character. Mather, in his Magnalia, makes the following statement as derived from the family: that "he read over the whole bible *six times* every year; nevertheless he used to say, that every time he read it, he observed, or collected something which he never did before." He was the incumbent of the parish, whose generosity was basely requited by Lord Cornbury.

The name of this individual has been so frequently confounded with that of *Jeremiah Hubbard* or Hobart previously mentioned, and in the town records, the names being variously written, Hubbard, Hubard, Hubbert and Hobert, that it has been difficult to guard against some mistakes which have heretofore obtained currency.

The Rev. *Francis Goodhue*, laboured here from 1705 to 1707, but whether settled or not, does not appear. He died Sept. 15th, 1707, while in New England.

The Rev. *George McNish* was called to this place in 1712. He was a native of Scotland or Ireland, had been settled in Maryland, was one of the first members of the Presbytery of Philadelphia, and bore an active part in the organization and building up of the Presbyterian church in America.

The settlement of Mr. McNish as pastor of this church,

furnishes the true date of the introduction of Presbyterianism, in its distinctive forms, upon Long Island. The call addressed to him by this congregation was laid before the Presbytery of Philadelphia, in Sept. 1711. At the same time, a call from Patuxent, in Maryland, was presented, and the Presbytery "determined to leave the affair to himself, with advice not to delay fixing himself somewhere." As no further notice occurs in the records of that body, it is impossible to determine the precise date of his settlement here. But the records of the town show, that a vote was passed, July 25th, 1712, to put him in possession of the parsonage and certain lands, at which time he was probably engaged in pastoral service.

The influence of Mr. McNish was evidently exerted for the dissemination of Presbyterianism, in the churches of the island. In 1715, the Rev. Mr. Pomeroy, of Newtown, became a member of the Philadelphia Presbytery, and in the following year they were set off, to form a Presbytery on Long Island, which was duly organized at Southampton, in April, 1717. And this, as it has been previously stated, was the first Presbyterial association on Long Island, or in the province of New York; and for many years all the Presbyterian churches formed in Westchester county and the city of New York, were subject to its jurisdiction.

The records of the Synod of Philadelphia furnish abundant evidence that Mr. McNish was a remarkably punctual and active member of that body, to the close of his life, having been absent but once during the whole time. In the minutes of the Synod, held in Sept. 1723, his death is recorded in the following words: "Upon reading the list of ministers, the Synod found, to their great grief, that Mr. McNish is dead." In the church register of Newtown is the following entry, which undoubtedly gives the correct date of his death:— "The Rev. George McNish died March 10th, 1722–3." The idea, therefore, which has obtained currency to some extent, that he was laid aside from the ministry by bodily infirmity, several years before his death, and removed to Orange county, is evidently without foundation. He may have been possessed of property in that quarter, where some of his descendants reside at the present time.

The Rev. *Robert Cross* was settled here in 1723. He was a native of Ireland, licensed by the New Castle Presbytery, and ordained by them in 1719. Though in the early part of his ministry he had fallen under censure, he not only gave satisfactory evidence of repentance, but by his subsequent

life established and maintained a highly respectable character. In May, 1737, he was dismissed by the Synod to take charge of the first Presbyterian church in Philadelphia, where he died in Aug. 1766.

The Rev. *Walter Wilmot* succeeded Mr. Cross as pastor. He was ordained, April 12th, 1738, Mr. Pemberton, of New York, preaching on the occasion. He was greatly beloved by his people, but his ministry was short. He married a daughter of Jotham Townsend, of the society of Friends, in Oyster Bay. She embraced the views of the Presbyterians, and appears from her private diary to have been a devout christian. She died Feb. 25th, 1744, in the 23d year of her age, and was interred in her native town. Mr. Wilmot died greatly lamented, on the 6th of August following. His tombstone bears the following inscription :—

Here lyes
the Rev. Walter Wilmot,
Dec'd Aug. 6th, 1744,
Ætatis 35.

No more from sacred desk I preach,
You hear my voice no more,
Yet from the dead my dust shall teach
The same I taught before.

Be ready for this dark abode,
That when our bodies rise,
We meet with joy the Son of God,
Descending from the skies.

It has been said that an infant child of Mr. Wilmot survived him, but as no further mention is made of it, there is reason to believe, it soon followed its parents to an early grave. But though the family has become extinct, the names of both Walter and Wilmot are common in this congregation even to the present day. In the records of Newtown, Mr. Wilmot's death is noticed, and his *mother* is mentioned as the only surviving relative.

The Rev. *David Bostwick* was ordained here Oct. 9th, 1745, on which occasion President Burr preached. He was an able minister and highly esteemed by his people, who parted with him with great reluctance ; but being called to the city of New York, the case was submitted to a commission of Synod, who decided in favour of his removal, April 13th, 1756. He died in the city, Nov. 12th, 1763, in the 44th year of his age.

The Rev. *Elihu Spencer*, D.D., who had been previously settled in Elizabethtown, N. J., supplied this congregation, from May 1758 to 1760. He then removed to Shrewsbury, afterwards to Delaware, and still later to Trenton, where he died Dec. 27th, 1784, in the 64th year of his age.

Mr. *Benoni Bradner*, preached here from 1760 to '62, being a licentiate.

The Rev. *William Mills*, a native of Smithtown, and graduate of Nassau Hall, in 1756, was installed pastor of this church in 1762. In 1767 he received a pressing call to Philadelphia, but the Presbytery of Suffolk decided against it. The Commissioners appealed to the Synod, where after a full hearing of the case, Mr. Mills declared his own conviction that he ought to remain at Jamaica, and the Synod decided accordingly.

His ministry was not greatly extended. Being affected with a chronic disease, he repaired to New York for medical aid, where he died, March 18th, 1774. The following notice of the event is taken from a city paper, under date of March 24th of that year:—

"On Friday last, died in this city, in the 36th year of his age, the Rev. *William Mills*, minister of the Presbyterian church at Jamaica, L. I. His amiable disposition, his peaceful and prudent conduct, his unaffected piety and rational devotion, remarkably endeared him to those acquainted with him; and as his life was a bright example of the christian virtues he inculcated on others, so, in the prospect of dissolution, he enjoyed that calm serenity of soul, and that good hope, which are the peculiar privileges of the righteous. 'Mark the perfect man and behold the upright, for the end of that man is peace.'

"His remains were interred on Monday last, at Jamaica; a large number of the most respectable inhabitants of that town, and the country adjacent, attended at the funeral, when a sermon well adapted to the occasion, was preached by the Rev. Dr. Rodgers, from Matt. xxv. 21."

It is said, that one or more of the ministers who died in this place, were buried, according to the custom of the times, under the church. But it is understood, that when the old stone building in the middle of the street was demolished, their remains were removed to the burying yard.

During Mr. Mills' ministry (probably in 1764,) occurred the first distinguished revival in this town, of which there is any

notice. Considerable additions were made to the church, which previously numbered only 13 members.

Mr. Mills appears to have been a man of wealth, as "three improved farms," constituting a part of his estate, were advertised for sale shortly after his death.

The Rev. *Matthias Burnett*, D.D., commenced preaching here in 1774, and was ordained by the Presbytery of New York as pastor, in the spring of 1775. He continued here during the whole war. He was dismissed in April, 1785, and removed to Norwalk, where he died suddenly, June 30th, 1806. The writer remembers this event with solemn interest. He preached for Dr. Burnett on the preceding day, and parted from him on Monday morning, about two hours before his sudden exit.

The Rev. *James Glassbrook*, a Scotchman by birth and education, laboured here for 2 or 3 years, and received a call, but some difficulties arising, he was not settled. He was an able preacher, but a man of strong passions, in which the difficulties probably originated. Mr., afterwards the *Rev. Dr. Hillyer*, and also a Mr. *White* preached here in this vacancy.

The Rev. *George Faitoute* received a call in May, 1789, and was installed on the 15th of December following, on which occasion Dr. McKnight preached, and Dr. Rodgers delivered the charges. Mr. F. was of huguenot descent, a native of N. Y. city, a graduate of Nassau Hall, in 1774, and had been settled about 8 years in West Jersey. He was an amiable, pious man, and a peculiarly affectionate preacher. He died suddenly on Sabbath, Aug. 21, 1815, having preached with his usual vigour in the morning.

Mr. F. states under date of April 25th, 1793, that his congregation then consisted of 96 families, comprehending 539 individuals besides his own family, which was 12 in number. The number of communicants 58. He adds, "God grant a revival of pure religion among us."

The Rev. *Henry R. Weed*, D.D., was called in 1815, and ordained Jan. 4th, 1816. He was dismissed in 1822, and removed to Albany, whence, after a few years, he went to the West, and is now settled at Wheeling, Va. During Mr. Weed's ministry, a revival was enjoyed, and about 80 were added to the church.

The Rev. *Seymour P. Funk* was ordained March 6th, 1823, and was dismissed May 9th, 1825. He died a few years afterwards at Flatlands.

In the vacancy which succeeded, the church was in a very distracted state, when the Rev. *Asahel Nettleton*, D.D., was providentially directed hither. His labours were attended with a peculiar outpouring of the Spirit, and multitudes were hopefully brought into the kingdom. In the course of the current year, 110 members were added to the church, 70 on one occasion.

The Rev. *Elias W. Crane* was installed Oct. 31st, 1826. He was a man of rare excellence, and a peculiarly devoted and faithful pastor. The revival which commenced under Mr. Nettleton was continued after Mr. C.'s settlement. Again, in 1828, and yet again in 1831, this congregation was visited from on high, and many were added unto the Lord. In 1835 the number of communicants was 333. Mr. Crane was called from his work without premonition, Nov. 10th, 1840, having just returned from preaching on the same evening.

The Rev. *James Macdonald*, the present pastor, was installed May 5th, 1841.

This church has continued to enjoy the smiles of heaven, and is now numbered among the largest and most prosperous on the island. Its advancement within the last 35 years has formed a singular contrast with its previous history. In 1810 it numbered only 51 communicants, and this was nearly as large a number as at any former period. Since that time, under a series of merciful visitations, it has gradually increased, till its present number of members exceeds 400.

In connection with this place, though without a pastoral relation to any of the churches, the name of the Rev. *Abraham Kettletas* is deserving of respectful mention. He was born in New York, December 26th, 1732, and graduated at Yale in 1752. He was first settled at Elizabethtown, N. J., September 14th, 1757, and dismissed in 1759. He removed to Jamaica, where he occupied a farm, and spent much of his time in preaching to the vacant congregations on the island and elsewhere. He was a man of strong mind and extensive and varied learning. He often preached in three different languages—the Dutch, French and English. He was chosen a member of the Convention of 1777, that formed the first Constitution of the state of New York. Being a zealous and devoted patriot, he was peculiarly obnoxious to British rage, and was therefore, obliged to leave the island during the war. His property was taken possession of—his mansion defaced—his timber destroyed, and his slaves taken and enlisted as soldiers of the king. He was a man of strong feelings and

of independent spirit. From some dissatisfaction, in 1764 or '5, he withdrew from the Presbytery of New York and declined the jurisdiction of the Presbyterian church. He continued, however, to bestow his services wherever they were needed, till the close of life; and he is still remembered, by the surviving few, in many of the churches of the island. He died September 30th, 1798, at the age of 65 years.

*Ministers of the Episcopal Church.*

The Rev. *Patrick Gordon* was the first Episcopal minister in this town. He was the individual whom Cornbury placed in the Presbyterian Church, and left in possession of the parsonage and glebe, when he returned to the city in 1702. He was one of the Society's first missionaries, who came over in company with the Rev. George Keith, the apostate Quaker, to introduce episcopacy into the country-towns. He, however, retained these ill-gotten possessions but a short time, being soon removed by death. The Rev. Mr. *Honyman* officiated here in 1703—4, being appointed by a "licence from lord Cornbury, during his lordship's pleasure." He was succeeded temporarily by the Rev. Mr. *Mott*.

The Rev. *William Urquhart*, another missionary of the society was stationed here in 1704 and died in 1709.

The Rev. *Thomas Poyer* was sent over in 1710 and continued to labour here till 1730, when he returned to England and died soon after.

The Rev. *Thomas Colgan* was rector from 1732 to 1755.

In 1756, the Rev. *Samuel Seabury* succeeded. He was the first rector of American birth, being a native of New London. But he was also employed by the Society. Mr. Seabury removed to Westchester in 1766, and after the commencement of the war, being a royalist, went to New York, where he resided till its close. After the peace, he returned to his native town. In 1784 he went to England, and sought ordination to the episcopate. Being refused by the English bishops, for reasons of a political character, he went to Scotland and obtained ordination of the non-juring prelates of that section of the Episcopal church. He was the first Episcopal bishop in the United States. He died February 25th, 1796.

The Rev. *Joshua Bloomer* succeeded in 1766. He had been an officer in the provincial service, and went to England for orders which he received in 1765. He died June 23rd, 1790, aged 55 years.

The Rev. *William Hammel* officiated here from 1790 to 1795, but having lost his sight he resigned.

The Rev. *Charles Seabury* in 1795—6.

The Rev. *Elijah D. Rattoone* from 1797 to 1802; and the Rev. *Calvin White* from January 1803 to August 1804.

The succeeding 6 years were occupied by several ministers, among whom were the Rev. Messrs. *George Strebeck—Andrew Fowler—John Ireland—Edmund D. Barry* and *Timothy Clowes.*

The Rev. *Gilbert N. Sayre* was inducted in May, 1810, and resigned in 1830.

The Rev. *William L. Johnson* succeeded in 1830 and still sustains the charge.

*Ministers of the Reformed Dutch Church.*

For many years after the organization of the Dutch church in this town, it was supplied by the collegiate pastors of King's county.

The Rev. *Johannes Henricus Goetschius*, a native of Switzerland, was the first pastor of this church, in connection with Newtown, Success or North Hempstead, and Wolver Hollow or Oysterbay, which continued as one charge till 1802. He received his education in part in his native land, at the University of Zurich; and was ordained by the German church in Pennsylvania. He remained here from 1741 to '51, and then removed to Hackensack in New Jersey.

The Rev. *Thomas Romeyn*, a native of Jersey and a graduate at Nassau Hall in 1750, was pastor from 1752 to '64.

The Rev. *Hermanus L. Boelen*, a minister from Holland, laboured here a few years between 1766 and '70, and then returned home.

The Rev. *Solomon Froeligh* was settled in 1775, but when the island fell into the hands of the British in the following year, he removed to New Jersey; and during the war these churches were without a pastor.

The Rev. *Rynier Van Ness* was pastor of the united churches in Queen's county from 1785 to 1793, when he removed.

The Rev. *Zacharias H. Kuypers* from 1794 to 1802. After this he is entered in the records of the Classis as pastor of "the churches of Queen's county," and he continued to preach at Success till he was dismissed from the Classis, and removed to New Jersey in 1825.

In February 1802, the Rev. *Jacob Schoonmaker*, D.D., was

settled as the pastor of this church and that of Newtown. He graduated at Columbia college in 1799 and still remains in his Charge.

The Rev. *Garret I. Garretson* was settled January 6th, 1835, as collegiate pastor of this church, and that of Newtown, in which relation he still continues.

## KING'S COUNTY.

### SECTION 16.—FLATBUSH.

| | |
|---|---|
| Number of acres improved, - - - | 5,177 |
| " " unimproved, - - | 5,423 |
| Ratio of population to the acre, 1 to | 4¾ |

As all the churches of King's county constituted a collegiate charge for the space of 150 years and were served by the same pastors; and as the church of Flatbush was the mother church, its history necessarily involves that of the other towns. A full detail of its ecclesiastical concerns will supersede the necessity of numerous repetitions in regard to the others. We therefore commence with this town.

It is bounded on the north by Brooklyn, Bushwick, and Newtown; on the east by Jamaica; on the south by Jamaica Bay, Flatlands and New Utrecht; and on the west by New Utrecht and Brooklyn.

The township consists of two principal tracts which are distinguished by the names of Old Town and New Lots. The former includes the village of Flatbush, in nearly a central position which was the seat of the original settlement; and the latter, besides the village of New Lots, embraces one of the *paper cities* of 1835—6, known by the name of East New York.

The settlement of this town, which was first called *Midwout* (Middle-woods,) was probably commenced as early as any of the towns in this county, but as in the others, without any direct efforts to establish a town. Hence with the exception of Gravesend, there is no evidence of a general patent for any of the towns in this county until near the close of the Dutch government. "The first purchase from the Indians on Long Island that has been discovered, was in the year 1635;" and "the earliest grant for lands in King's county that has been discovered, was in 1836." If these are facts, then the settlement of these parts of the island could have made little progress, beyond a few scattered families, previously to this time. Another consideration leads to

the same conclusion. The early Dutch settlers were evidently attached to the institutions of religion. It is therefore, derogatory to their character to suppose, that they would have lived 20 years beyond the last mentioned date, without erecting a house for God and establishing the regular administration of gospel ordinances, if they had not been very few in number.

The first patent for a portion of this town, including the site of the present village, was given by Governor Stuyvesant in 1652, and several of the patentees named therein, were inhabitants of the city of New Amsterdam. By this instrument, they were authorized to found a settlement or town, with the privileges usually annexed to similar communities established under the Dutch government. From this time, it is probable, the settlement received considerable accessions; and a door was soon opened for the introduction of gospel privileges.

The earliest evidence of any attempt to establish divine institutions, in any of the Dutch towns on the island, is an order of Gov. Stuyvesant, (who appears to have exercised supreme authority in ecclesiastical as well as civil matters,*) under the date of Oct. 13th, 1654, "permitting the Rev. *Johannes Theodorus Polhemus*, to preach alternately at Midwout and Amersfort, (Flatbush and Flatlands.) But as yet no house of worship had been erected, nor any ecclesiastical organization formed in any of these settlements. The subsequent records of the church of Flatbush show that regular contributions, in connexion with public worship, began to be taken up in that place in Jan., 1655. "On the 6th of August following, the Governor ordered the sheriff to convene the inhabitants of Breucklen, Midwout, and Amersfort, for the purpose of inquiring whether they were satisfied with their minister, and what salary they would pay him. The sheriff subsequently reported, that they approved of their minister, and would pay him a sum equal to $416 66 *per year*. This was approved as a good call, and accepted." All these facts go to prove that the organization of a church on the west end of the island must have been about this time, though the precise date cannot be ascertained.

* As a matter of curiosity, and as further evidence of the power assumed by the Governor in ecclesiastical affairs, it may be remarked, that under date of Feb. 26th, 1654, an "ordinance was passed by the Governor and Council, forbidding the keeping of *Ash Wednesday* and all other holy days, as heathenish and popish institutions, and as dangerous to the public peace."

### Churches, &c.

On the 15th of Dec., 1654, the governor issued an order, appointing the Rev. *Johannes Megapolensis*, one of the ministers of New Amsterdam, *John Snedicor*, and *John Stryker*, commissioners, to erect a church at Midwout; and on the 9th of Feb., 1655, he issued another order, requiring the people of Breucklen and Amersfort to assist in building said church. By his order, the church was built in the form of a cross, 28 by 60 or 65 feet, and 12 feet between the beams—the rear to be occupied as the minister's dwelling. It was probably so far advanced as to be used in the year 1655, though a final report of the commissioners was not made till 1660, when the whole cost was stated at 4,637 guilders, ($1,854 80.) Of this sum, a little more than one-sixth part was contributed by the parish, including the adjoining settlements. The greater part was raised by contributions from individuals and congregations in other parts of the province, leaving a debt of 800 guilders on the church.

This house remained till near the close of the century. In the year 1698, a subscription was made by the inhabitants of the town, (including New Lots,) to the amount of 15,728 guilders, (more than $6,000,) for the purpose of erecting a new church. At what precise period it was erected does not appear. It was placed on the same site as the former, the walls of stone, 65 feet by 50, with a square roof, which was so badly constructed, that the walls were pressed considerably out of their position. The interior was not divided into pews or slips, but the people were seated on benches and chairs.

In 1775, the interior of the church was remodeled, and pews erected, which were distributed by lot.

In August, 1793, the congregation resolved unanimously to erect a new church, which was commenced near the close of the year, and completed in 1796. Its entire cost (exclusive of voluntary labour and cartage) was $12,183 44. It is a spacious building, and contains more than 100 pews on the floor. A fine bell, imported from Holland, was presented by the Hon. *John Vanderbilt*, which, the second or third time it was used, was employed in tolling the knell of its liberal donor.

In the winter of 1836–7, important improvements were made in the interior of the building, and it still remains one of the largest and most substantial church edifices on the island.

In 1830–1, a consistory-room, for the accommodation of the Sabbath-school and other purposes, was erected by the congregation, at the expense of $1,195 82.

Some years ago, a house of worship for the coloured people was erected between the Old Town and New Lots, near the dividing line of Flatbush and Flatland Neck. A regular society or church exists here, which is connected with the African M. E. Church.

In 1836, an Episcopal church was erected in the village of Flatbush, and was consecrated on the 29th of December, in that year.

A Methodist Episcopal church has been recently erected in the eastern part of the village. The date of its incorporation is May 21st, 1844.

Under the English government, Gravesend had been the seat of justice for this part of the island; but Nov. 7th, 1685, an act was passed by the Assembly, transferring the courts to Flatbush.

In 1686, a Court-house was erected here, and this became the county town. A separate building was also reared for a jail. These remained till the winter of 1757–8, when, one of the buildings being destroyed by fire, a new court-house, including the jail under the same roof, was erected in the following season. The court-room was converted into a ball-room, by the British officers, during the Revolution.

This building remained till 1792, when it became necessary to erect a new one, which was completed in 1793, upon a larger scale, the court-room and jail being, like the former, under one roof.

On the 30th of Nov., 1832, this building also was destroyed by fire; and from that time Flatbush ceased to be the county town. The courts and all judicial business were transferred to Brooklyn, where the great mass of population was concentrated.

From the early organization of this town, the inhabitants had been careful to maintain a suitable school for the instruction of their children; and a school-house and proper accommodations for the teacher were deemed second only to the church and parsonage. The first teacher, of whom there is any record, was employed from 1659 to 1671, and several others continued in that occupation from 5 to 22 years. By giving him the office of town-clerk, sexton, and "Foresinger," or chorister, to each of which some perquisites were attached, they made him a very decent support, and brought the rates of tuition low.

Instruction was confined to the Dutch language, till somewhere between 1762 and 1773. The incumbent during that period, taught both Dutch and English, though it is not known at what date he introduced the latter. From 1776 to 1790, the school was taught by an English school-master; and though he acquired the Dutch language to qualify himself as chorister, his scholastic instructions were confined to his own language.

A classical school, distinct from the town school, was opened in this village, some some few years before the Revolution, and was patronised not only by the inhabitants, but by many of the citizens of New York. It was broken up by the war, having probably, however, awakened an interest that led to a more important institution, on the return of peace.

In 1786, the Academy under the name of "Erasmus Hall" was erected, being 100 feet front and 36 rear, at a cost exceeding $6,000. Its charter from the regents is dated Nov. 20th, 1787. It was the second academy incorporated in the State; but it was for a long time, the *first* in the favour of the public, and in the success of its operations. Some of the best scholars in the country have been at its head; and not a few of the most distinguished of our citizens, both in Church and State, received the elements of their education at this institution.

The original building remains, having been considerably improved, both in its external appearance and in its internal accommodations—as also the adjoining grounds. An additional wing, of 50 by 25 feet, was erected in 1826–7, at an expense of $1,500. It is furnished with a library of 1,500 volumes, a philosophical and chemical apparatus, and a mineralogical cabinet; though to what extent and of what value we are not informed.

### *Ministers of the Dutch Church.*

It has been previously stated, that by appointment of Gov. Stuyvesant, the Rev. *Johannes Theodorus Polhemus*, commenced his labours in the gospel ministry in Flatbush, and Flatlands, in the autumn of 1655. He was from Holland, as all the Dutch ministers were for many years; and he was considerably advanced in life, at the time of his appointment. He however, continued to labour more or less till his death, which took place June 8th, 1676.

In 1660, the church of Brooklyn was permitted to send a call to "the fatherland" for another minister, and the Rev. *Henricus Solimus*, (*Henry Selwyn*) came out, and was in-

stalled at Brooklyn, by order of the Governor, and in the presence of his Fiscal, on the 3d of Sept. in that year. Although installed at this place, it is reasonable to infer from subsequent arrangements that he participated with Mr. Polhemus in the service of the other churches, as a collegiate pastor. He did not remain long in this charge; but in July, 1664, returned to Holland. After some years, we find him again in this country, as pastor of the Dutch church in New Amsterdam, which place he occupied from 1682 to 1700. He is said to have been a man of more than ordinary talents and learning, and a very popular preacher. As evidence of this, an arrangement was made, while he remained at Brooklyn, by which he preached at the Governor's house, every Sabbath afternoon.

After Mr. Selwin's departure, the Rev. *Johannes Megapolensis*, pastor of the Dutch church in the city, assisted Mr. Polhemus in his extensive charge, till the death of the latter, in 1676.

The Rev. *Casparus Van Zuren* was next sent from Holland, and was installed Sept. 6th, 1677. All that is known of him, is that he was an industrious and systematic man. In 1685 he returned to Holland, to resume his former charge.

In a manuscript of the Rev. Peter Lowe, quoted by Mr. Wood, a "a *Mr. Clark*" is named as occupying this ground, after the departure of Mr. Van Zuren, but of him nothing is known.

According to other accounts the Rev. *Rudolphus Varick*, succeeded Mr. Van Zuren, the same year, and continued till 1694.

The Rev. *Wilhelmus Lupardus* was called in the same, or the following year, and remained until his death which occurred in 1701 or '2.

The Rev. *Bernardus Freeman* was called from Schenectady, in 1702; but the opposition which was made to his removal, by the Governor, by the people of his charge, and a minority of the congregation of Flatbush, prevented his transfer for a considerable time; and he was not installed till Nov. 1705. The installation services took place at New Utrecht.

The Rev. *Vincentius Antonides* was sent over by the Classis of Amsterdam, in the autumn of 1704, an application having been previously made for a minister. He arrived and entered upon his labours, about the same time with Mr. Freeman's settlement.

For a number of years, an unhappy controversy, originat-

ing in the settlement of these gentlemen, continued to agitate the churches, and even arose so high, as to call for the interposition of the civil authorities. This, however, was happily terminated by a meeting of delegates from all the congregations in 1714, who mutually agreed to lay aside their differences, and acknowledge Messrs. Freeman and Antonides as their ministers. At this time, the number of collegiate churches had greatly increased. Bushwick, Flatbush, Flatlands, Brooklyn, New Utrecht, and even Jamaica, were all included in the charge; and both the ministers resided at Flatbush. They had the reputation of being men of respectable talents and acquirements. Mr. Freeman distinguished himself, both as a preacher and writer. Several of his productions were published during his life-time, and others were left behind.

During their ministry, the question respecting the organization of *a Cœtus*, or Assembly of Ministers and Elders in this country, subordinate to the Classis of Amsterdam, was brought forward, and agitated the churches for many years; of which some particulars will be given hereafter.

Mr. Freeman died in 1741, and was succeeded by the Rev. *Johannes Arondeus*, in 1742. Mr. Antonides died in 1744, and was succeeded by the Rev. *Ulpianus Van Sinderin*, in 1746.

Mr. Arondeus died in 1754, and was succeeded by the Rev. *Anthony Curtenius* in 1755, who died in the autumn of 1756, at the age of 58 years.

The Rev. *Johannes Casparus Rubel* was called in 1759, and continued as colleague with Mr. Van Sinderin, till after the close of the revolutionary war. They differed extremely in their political views. Mr. Van Sinderin was a firm *whig*, and Mr. Rubel as decided a *loyalist*. The same difference, to some extent, existed in the several congregations, and each minister had his partisans, which necessarily produced an uncomfortable state of things in the several towns.

In 1784, Mr. Van Sinderin, at the request of the Consistory, resigned his pastoral charge, though a stated salary was paid him, till his death, which took place July 23, 1796. He was a learned, but eccentric man, and therefore, it is not strange that he was considered "deficient in sound judgment." Who ever saw eccentricity of character and a sound judgment combined in the same individual?

Early in the same year, Mr. Rubel was deposed from the ministry, and remained under the censure, till his death which occurred in 1799.

The Rev. *Martinus Schoonmaker*, who was officiating at Harlaem and Gravesend, was called in 1785 to take the charge of the collegiate churches in this county, to which Gravesend was then added. He died May 20th, 1824, aged 87.

The Rev. *Peter Lowe* was ordained Oct. 28th, 1787, as colleague to Mr. Schoonmaker.

In 1792, it was resolved that divine service, which had heretofore been maintained in the Dutch language, should be thereafter performed in *English* in the afternoon, whenever Mr. Lowe should preach at Brooklyn, Flatbush and New Utrecht. But Mr. Schoonmaker continued to preach in Dutch, to the time of his death, having never attempted to preach in English but once (in 1788.)

The collegiate charge of these churches, which had existed about 150 years, was gradually given up, after the commencement of the present century. In 1805, the church of Brooklyn called a pastor to have the exclusive charge of that church. In 1808, Mr. Lowe was called to the sole charge of Flatbush and Flatlands. The other churches, however, were not all furnished with separate pastors, until after the death of Mr. Schoonmaker.

Mr. Lowe, who had the reputation of fervent piety, and great usefulness, died June 10th, 1818, aged 54 years, 1 month, and 10 days.

The Rev. *Walter Monteith* was installed pastor of Flatbush and Flatlands, in Jan. 1819; but he resigned his charge April 13th, 1820; having received a call to the Presbyterian Church in Schenectady.

The union between Flatbush and Flatlands was dissolved May 1st, 1822.

The Rev. *Thomas M. Strong*, D.D., the present pastor, was installed Nov. 17th, 1822, with the exclusive charge of Flatbush.

*Ministers of the Episcopal Church.*

The Rev. *Thomas S. Brittain* was inducted Dec. 23rd, 1836, as the first rector, and resigned March 29th, 1838.

The Rev. *James Coghlan* succeeded, and resigned Oct. 21st, 1839.

In March, 1840, the Rev. *William Barlow*, was inducted.

The Rev. *W. H. Newman* is the present rector.

*New Lots.*

A church edifice was commenced in this part of the town, in 1823, and dedicated in 1824. A distinct church was organized there in August of that year.

In Feb. 1825, the Rev. *William Crookshank* was ordained pastor of this church, and that of Flatlands. He was dismissed in April, 1835.

The Rev. *J. Abeel Baldwin* was ordained March 22nd, 1836, and continues in the charge of both congregations.

*East New-York.*

A church was organized here, Jan. 7th, 1840, an edifice having been previously erected.

In May, 1840, the Rev. *William H. Campbell* was installed pastor, and was dismissed in the autumn of 1841.

The Rev. *M. V. Schoonmaker* was ordained pastor, Sept. 25, 1842, and continues in that relation.

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For nearly 100 years, the Reformed Dutch Church in this country enjoyed quietness and peace, under the government of the Classis of Amsterdam, from which source they had received all their ministerial supplies, from the first settlement of the province. But in the former part of the last century, a most unhappy controversy arose which continued to agitate them for more than 30 years. The question in dispute was, the propriety and expediency of casting off their dependence on the churches of the father-land, and the establishment of an independent ecclesiastical organization. Those, who were in favour of this measure, were styled the "Cœtus party;" and the opposers, the "Conferentie party." "So divided and embittered against each other did they become, that the different parties would not worship together, nor even speak to each other. The ministers, and as a necessary consequence, the churches, were divided, on this question; and the controversy was carried on, with all the acrimony, that existed in any other part of the country. It is related that two of the inhabitants of Flatbush, who belonged to opposite parties, happened to meet on the highway, in their waggons; and each being determined not to turn out for the other, after driving their horses up head to head, they took out their pipes and tobacco, and commenced smoking. The record does not state how the affair terminated, or whether they are still in the road.—It is also asserted, that in one instance, at least, the consummation of a marriage was entirely frustrated, merely because the parties to the contract, being on different sides in the church, could not agree on the "dominie," who should have the honour of joining their hands.

But collisions and contentions, of a more serious nature, sometimes occurred, which actually called for the interference of the civil authorities. In more instances than one, the Governor in council was constrained to issue orders, to quell these disturbances.

The extreme bigotry and intolerance of the *Conferentie* party were most strikingly exhibited, in the settlement of the first Dutch minister, at Jamaica, in Queen's County. The Rev. Mr. *Goetschius*, who had been regularly ordained to the gospel ministry, by the German Reformed Church in Pennsylvania, was called to this charge. The *Conferentie* party, professing to believe, that "no ministerial ordination was valid, unless obtained in Holland, from the mother-church, or by express permission of that church," refused to recognise him as a minister, unless he would submit to a re-ordination. It is a remarkable evidence of condescension, on the part of this good man, especially in the heat of such a controversy, though its correctness, as a point of gospel order, is exceedingly questionable, that, for the sake of peace, he submitted to be re-ordained. But even this concession did not secure him permanent favour with the opposing party. After remaining here 10 years, he removed to Hackensack, N. J., where he met with the most determined opposition from the same quarter. The doors of the church were often found locked and barred against him and his adherents, on the sabbath-day; and he was compelled frequently to preach in barns and private houses, and under shady trees. "On one occasion, when Mr. Goetschius had obtained access to the pulpit, the clerk, or chorister, (who, in those days, read the ten commandments,—a chapter from the Bible, and gave out the first psalm or hymn,) in order to prevent the minister, who was in the pulpit, from preaching, gave out the 119th Psalm, to be sung by the congregation, from beginning to end; which, according to the mode of Dutch singing, would have occupied the *whole day*, and the poor minister would have had no chance of a hearing; but, fortunately, he had courage enough to withstand and resist this novel proceeding." And here, his second ordination was called in question, because it had not been obtained in Holland, nor by *express permission* from the mother church; and "many of the infants he had baptized, in those churches, were re-baptized, by ministers of that party; the parents and others having been led to question the validity of the ordinance, as administered by him."

These occurrences plainly show how this unhappy controversy was carried on, with little variation of spirit or overt acts, throughout the bounds of the Dutch church.

In 1737, the first meeting of ministers was held in the city of New York, for the purpose of considering the question of an independent organization; at which, a plan for establishing a Cœtus or Assembly of Ministers and Elders in this country, was formed and submitted to the church for their consideration and opinion.

The meeting was assembled again April, 27th, 1738; and the plan having been generally approved by the churches, was finally adopted, and ordered to be sent over to the Classis of Amsterdam for their approbation.

It was several years before anything definitive was heard on the subject; but in 1746, a letter was received from the Classis of Amsterdam, containing their approval of the plan. In May, 1747, a meeting was held in the city, to act officially on this letter; and the first Cœtus was appointed to be held in September following. Thus the independent organization of the Reformed Dutch Church was made in this country. But although it was effected with the entire approbation of the mother-church, it was still opposed by several ministers and churches; whereby the controversy was kept up, with the most unhappy consequences, for many years afterwards; till about the year 1772, it ceased to agitate the public mind. Since that time harmony and peace have generally characterized the churches of this denomination on the island, as also in the country at large.

## SECTION 17.—FLATLANDS.

| | |
|---|---|
| Number of acres improved, - - - - | 2,881 |
| " " unimproved, - - - | 6,119 |

Ratio of population to the acre, 1 to $9\frac{1}{2}$.

This town, originally called by the Dutch Amersfort, is bounded on the north by Flatbush, east by Flatbush and Jamaica Bay, south by the Bay, and west by Gravesend. Barren Island, which lies in Jamaica Bay, belongs to this town.

There is nothing peculiar in the early history of the place. Its settlement was commenced in the same manner as in the adjoining towns, and gradually increased, till something like the enjoyment of municipal privileges was accorded by the government. As early as 1660, the Governor appointed

magistrates out of a list furnished by the inhabitants. But no general patent was given, till after the province passed into the hands of the English.

The establishment of the preaching of the gospel here was simultaneous with that of Flatbush, as Mr. Polhemus was directed by the Governor to preach alternately at Midwout and Amersfort. And in the building of the first church at Flatbush, the people of this place were required to assist. It is therefore to be inferred, that no distinct ecclesiastical organization was formed in this town till a subsequent date.

The surface of the town, as its name imports, is remarkably smooth and nearly level. Excepting a large salt marsh on its south eastern border, the soil is a sandy loam, that is well cultivated, and productive.

The people are remarkable for their quiet, peaceable and friendly demeanour. Contentions and litigation are scarcely known among them.

The village of Flatlands is situated about 2 miles south of Flatbush, and a little short of that distance from the Bay.

### Churches.

The first house of public worship was ordered to be erected in 1662, and was probably built in the succeeding year.

It is said that this house was rebuilt in the course of the last century, but of this the writer could obtain no positive information in the place.

The existing church was erected about the year 1804.

A Protestant Methodist church was built a year or two since, on the Neck, which still bears the aboriginal name of *Canarsee*, or as now called *Canausie*, about 2 miles south-east of the village.

### Ministers.

The first ministers of this church were the collegiate pastors of the churches in the "Five Dutch Towns," whose names and period of service have been recorded in the annals of Flatbush. They divided their labours among the several congregations on an established scale, according to which, each contributed its due proportion to the support of divine institutions.

About 40 years ago a disposition was manifested to abandon this plan of ministerial service, and by degrees, each church able to support a pastor, made their own separate arrangements for that purpose.

In 1808, the Rev. *Peter Lowe* who had been one of the

collegiate pastors from 1787, was invited to take the exclusive charge of the churches of Flatbush and Flatlands, which he accepted and held till his death.

The Rev. *Walter Monteith* was installed pastor of these two churches, on the first Sabbath in Jan. 1819, and was dismissed April 13th in the following year.

The connexion of this church with that of Flatbush being dissolved, the congregation remained vacant for some years. At length it united with the church organized at New Lots, in calling the Rev. *William Crookshank*, who was ordained their pastor Feb. 6th, 1825. He remained in the charge, till April 14th, 1835, when he was dismissed.

The Rev. *J. Abeel Baldwin* was ordained March 22nd, 1835, and remains in the charge of both congregations.

## SECTION 18.—GRAVESEND.

Number of acres improved, - - - - 2,587
" " unimproved, - - - 6,913
Ration of population to the acre, 1 to $10\frac{1}{2}$.

This is the most southern town in King's County, and indeed of any part of Long Island. Its form is nearly triangular, two of its sides being straight lines, proceeding from a point on the south line of Flatbush, in a south-easterly and south-westerly direction to the sea. It is therefore bounded on the north-west by New Utrecht, on the north-east by Flatlands, and on the south by the ocean. It includes that strand in the sea now called *Coney* Island, formerly Conyne or Conynen Island, which is connected to the main land by a toll-bridge. The western end of this island is supposed to be the spot, where John Coleman, one of Sir Henry Hudson's crew, was buried, (having been killed by an arrow from the natives,) and was called *Coleman's Point*. It is not improbable, that the corruption of this name may have led to the present appellation. It has become a place of great resort in the hot season, for the luxury of sea-bathing, and the enjoyment of the ocean air.

The surface of this town is low and flat—the soil light and sandy, and a large portion consists of salt meadows and marshes. But little more than one-third of its whole territory is under cultivation or regarded as arable.

This, unlike the other towns of this county, was settled almost exclusively by English people, the first company of

whom came from Massachusetts, whence they were induced to flee, by the spirit of intolerance which began early to manifest itself in that infant colony.

The first patentee of a single farm, within the bounds of this town, was *Antonie Jansen de Salee*, of whom more particular mention will be made hereafter. His first grant, which is to be found in the state archives at Albany, was dated Aug. 1st, 1639, and covers "100 morgens (nearly 200 acres) of land, lying on the bay, over against Conyne Island." Whether he took immediate possession, and entered upon the cultivation of his farm does not appear. But another patent was issued by Gov. Kieft to the same individual, for the same tract, under date of May 27th, 1643. Another grant, adjoining that of Jansen's, was given about this time, to *Robert Pennoyer*, who also was probably a descendant of the French exiles. Both these farms were situated in the south-west corner of the town.

But a general patent for the whole town, (exclusive of these individual grants,) was issued Dec. 19th, 1645, in favour of Lady *Deborah Moody*, Sir *Henry Moody*, Ensign *George Baxter* and Sergeant *James Hubbard*, their heirs and successors, authorizing them "to build a town with such necessary fortifications as to them may seem expedient—to have and enjoy free liberty of conscience, according to the customs and manners of Holland, without molestation—to establish courts and elect magistrates, to try all causes not exceeding 50 Holland guilders." It would have been for the honour of the government if this pledge had been redeemed.

These patentees and their associates had come from Massachusetts, whence they had been driven by persecution raised against Roger Williams and his followers. Lady Moody had come over to that colony in 1640, and settled at Lynn, where she united with the church, and received a grant of 400 acres of land; in addition to which, she had purchased a large estate, called Swanscut, which had previously belonged to Deputy Gov. Humphrey. She was a woman of consequence, and was treated with great respect till she fell under discipline and was excommunicated from the church, for some religious sentiments deemed heretical. When her intention to seek an asylum in the Dutch colony was known, she was strongly dissuaded from the undertaking, but without effect. It appears, however, that on her way she made a stop at Newhaven, where she fell into new difficulties, in consequence of having made some converts to her new opinions. At length, accompanied with a number of persons of both sexes, who sympa-

thized with her, she left the land of steady habits, and made an establishment under the Dutch government.

And here it is necessary to correct a mistake, which has been so often repeated as to be generally believed on Long Island. It has been frequently asserted, that Lady *Moody* and her associates, who commenced the settlement of Gravesend in 1645, were Friends or *Quakers*, and that they actually fled from the Quaker persecution in Massachusetts, and sought an asylum in this retired town. When Lady Moody left England, *George Fox*, the founder of the new sect, was only 16 years of age, an apprentice to a grazier, and was as little known beyond the family circle, as most lads of that age; and it was not till 2 years after the colony settled Gravesend, that he commenced his public ministry—and several years afterwards, before he organized his followers into regular societies in that kingdom. It will also be recollected, that Lady Moody's troubles in New England originated, not in the adoption of any of the peculiar sentiments afterwards embraced by that denomination, but simply for the denial of *infant baptism*, which, at that time, had become a matter of warm discussion in Massachusetts. It was the same sentiment that involved her in difficulty after she came to Gravesend; and it will be particularly observed, that, when she was arraigned before the Dutch authorities at New Amsterdam, she was charged, not with denying the ordinance of baptism, but merely with saying, that "*infant baptism was no ordinance of God.*" No doubt these peculiar views, which she and probably many of her associates entertained, confirmed as they had been, instead of being corrected, by the harsh treatment which they received in both provinces, prepared the way for many of them to adopt the Quaker system when it was subsequently introduced among them. But it was impossible that they should have had any knowledge of a sect, that was not in existence, at the time of their coming to the island.

Of the subsequent history of this distinguished individual, whom Judge Benson dignifies with the appellation of a second "*Dido*," leading a colony into an unknown land, very little is known. Although her religious sentiments, at first, rendered her obnoxious to the Dutch government, she subsequently appears to have been quite in the good graces of the Governor. Upon a disagreement between him and the people of Gravesend, concerning the appointment of their magistrates, he, with his council, condescended to hold a meeting at her house, Nov.

23d, 1654, and finally submitted the appointments entirely to her decision.

Whether she ever actually became a disciple of George Fox does not appear. Though the step is not rendered improbable by her previous history, there is no direct evidence of the fact. And it is a matter of surprise and regret, that nothing is known of the time of her decease. That she was living in 1665, is evident from the record of a resolution of the Governor in council, under the date of June 18th, by which she again received the honour, "as eldest and first patentee, to make a nomination of magistrates for the town." And there is a deed on the town records, dated "Maye 11. 1659," given by her son Henry Mody, (as he signs his name,) conveying to John Johnson "a certain parcell of land, with the housing," which he describes as having been received "from his *deceased* mother, Deborah Modye." Her death must have occurred between the two last mentioned periods; but no record has preserved the date, and no monument marks the place of her interment, or perpetuates the memory of her name.

It is worthy of remark here, that the patent of this town is the first general patent given on the west end of the island, in which the patentees are recognised as a political community, and by which the powers of municipal government are conferred. The records of the town, which are still preserved almost entire, commence with the year 1645; and the election of town officers, though occasionally attempted to be controlled by the Governor, was claimed and exercised by the people. Unlike the "Five Dutch Towns," which constituted the residue of the county, these records were kept from the commencement of the settlement, in the English language.

The settlement of the town appears to have advanced with unusual vigour—as in 1656, only 11 years from its commencement, it contained between 60 and 70 landholders. The town plat or village was laid out with a great deal of taste, in a circular form, with avenues and streets proceeding through the centre. A correct plan is retained to the present day, as an article of curiosity. The design of its framers was never executed; they appear to have intended it as the foundation of a great mercantile city, for which they erroneously supposed the locality presented peculiar advantages. But the city perished with its founders.

It is due to the people of this town to give the following testimony of their loyalty to the government, and their regard

for good morals, notwithstanding the discrepancy of their religious views:—

"Whereas thier is a prohibition expresse by an order from y^e^ Govern^r^, of all such exercises upon y^e^ first day of y^e^ week, as gunning, ball-playing horse-races, nine-pins, excessive drinking and royetting, with others y^e^ like, which greatly tende to y^e^ dishonour of God, y^e^ hindrance of many from and in religious duties, to the reproach of y^e^ Governm^t^ and shame of the place, for y^e^ prevention whereoff, y^e^ officers of this towne, according to their duty, have given due notice, that what person soever shall in the like transgresse, shall pay 10s. and answer it before y^e^ Governor. This act proclaimed y^e^ 13 of 8th month 1675."

A law was also passed in town-meeting, "that whoever should transgress, in word or deed, in defaming, scandalizing, slandering or falsely accusing any one, should receive such condign punishment as should be thought meet by the magistrates, either by fine, imprisonment, stocking, or standing at a public post."

Shortly after the surrender of the province to the English government and the establishment of the ridings, this town was made the seat of justice—a Court-house was erected in 1668, and the courts were regularly held here until 1686, when they were removed to Flatbush.

The boundary line between this town and New Utrecht has been a matter of dispute and protracted litigation for many years, and still remains unadjusted.

## Churches, &c.

Of the early religious history of this town, very little authentic information has been obtained and the subject is involved in doubt and uncertainty.

It is known that soon after the quakers came upon the island, about the year 1657, this was one of the towns in which their system met with peculiar favour. Many of the inhabitants readily embraced their doctrines and discipline, and one of the first regular meetings on the island was organized, and maintained here for many years. Records of this fact, it is said, still remain: though there is no evidence that they ever erected a house of worship. It will be recollected, that George Fox, when upon his eastern tour, both going and returning, visited this place, and held meetings, which were numerously attended.

And here, though a matter of small importance, it may be worth while to correct a mistake fallen into by Sewel, the historian of that denomination. Speaking of this journey of Fox, he says, "He went also to the town, formerly called New Amsterdam, which name is now changed unto that of New-York. *Here he lodged at the Governor's house, and had also a meeting there.*" Now, it is manifest from Fox's Journal, though no reason is assigned for the fact, that he never entered New-York; nor even mentions that city, except in connection with the meeting at Gravesend, which, he says, would have been attended by people from New-York, if the state of the weather had not prevented. Besides this, the fact is still handed down, and often spoken of by the Friends of the present day, that Fox purposely avoided the city of New-York. There is no way to account for this obvious mistake, but by supposing, that Sewel has inadvertently transferred the attentions which Fox received in Rhode Island to New-York. Possibly he supposed, that that city was in New England. Greater geographical blunders in regard to America are still made by English writers, even at the present day.

There is equal difficulty in tracing the origin of the Reformed Dutch Church in this town, or ascertaining at what period the first house of worship was erected. It has been supposed, that the first erection was made soon after that at Flatbush; but the writer has been unable to find any evidence of the fact. And there are several circumstances which render such a conclusion highly improbable.

The first settlers of this town being almost exclusively English, the church that was first organized, seems to have had no connexion with the churches of the Dutch towns, till after the revolutionary war; probably because the most of the inhabitants could not understand their language. If then, they had a church organization at an early period among them, they must have derived their supplies from some other source. It is also a singular fact that the town records, which cover a period of 200 years, and are nearly entire, afford not the least intimation of a church being erected at an early date. And it is remarkable, that the plan of the settlement, previously mentioned, has no designated site for a house of worship. It also appears, that from 1664 to the end of that century, marriages were usually performed by the civil magistrate, of which there are numerous records on the town books; and occasionally, by ministers, who are expressly mentioned as belonging to other towns. For example:—

"Oct. 20th day 1693, Abraham Emans & Rebecca Stillwell pronounced man and wife, by y^e^ Domine Rudolphus Verryck att flattbusch."

"Nov. 4th day 1693, Andrew Emans and Rebecca Van Cleefe pronounced man and wife, by y^e^ Domine Rudolphus Verryck, flattbusch."

From these and other circumstances it seems very questionable, whether there was any ecclesiastical organization or house of worship in this town, until the latter part of the 17th century.

The precise date of the second erection is also veiled in obscurity. Nicholas Stillwell, Esq., who has been for many years Town Clerk, informed the writer that his kinsman, Rutgert Stillwell, who died Oct. 9th, 1823, at the age of 76, had often informed him "that when he was a school-boy, and attended school in the vicinity, the second church was in building:—that it was smaller than the former, as he noticed the new sills lying within the old ones: and that these remarks were the result of frequent observation, as he was in the habit of going within the enclosure to eat his dinner." This would bring the date of the second building not far from 1760.

The present edifice was erected in 1833, on nearly the same site with the former.

### Ministers.

In 1785, the Rev. *Martinus Schoonmaker* was ministering to the church of Gravesend, in connexion with that of Harlaem. From this it is to be inferred, that a church had been previously organized in the town, and also that it was not connected with the collegiate Dutch churches in the other towns. Upon Mr. Schoonmaker's accepting the call to the collegiate charge, the church of Gravesend was admitted into the compact, and participated in the labours of the several pastors, from that time till the dissolution of that connexion. Mr. Schoonmaker died, as previously stated, in 1824.

For several years after this time, the church remained destitute of a pastor and was supplied more or less by appointments from the Classis.

The Rev. *Isaac P. Labagh* was settled Nov. 7th, 1832, and was dismissed Nov. 7th, 1842. Since that time he has embraced some peculiar sentiments on the second advent and the christian sabbath; for which, being summoned before the Classis, and refusing to submit to their authority, he was suspended from the ministry.

The Rev. *Abraham I. Labagh* succeeded to the pastoral charge of this church Jan. 22d, 1843, and remains in that relation.

In the south-east part of the town, at a place called the *Cove*, a Methodist Protestant Church was erected in 1844, and incorporated July 24th, the same year.

Another Methodist church was erected, about the same time, in the south-west corner of the town, near the Fishing Beach, which was incorporated Aug. 14th, 1844, under the style of the "Fishermen's Meth. Epis. Church."

## SECTION 19.—NEW UTRECHT.

| | |
|---|---|
| Number of acres improved, - - - | 4,009 |
| " " unimproved, - - - | 1,191 |

Ratio of population to the acre, 1 to 3, nearly.

This town is bounded on the north by Brooklyn and Flatbush—and on the east, by Gravesend—on the south, by the Bay, and on the west, by the Narrows.

Fort Hamilton, a United States fortification, is situated on the western extremity of the town. Fort La Fayette (otherwise called Fort Diamond, from its form) is built in the water, a short distance from the Long Island shore. These together with Fort Tompkins, Hudson and Richmond on Staten Island, form a strong defence of the Narrows, which are here about a mile and a half wide.

The settlement of this town was commenced by about 20 Dutch families in 1654. In 1660, on application to the Governor, certain officers were appointed to maintain some sort of government in the infant community.

In 1662, the Governor gave a patent to the town, authorizing the inhabitants to elect magistrates, subject to his approval, with power to hold courts having civil jurisdiction in all causes not exceeding the amount of £5; and in criminal cases of the degree of *petit* larceny. A new patent was given in 1668 by Gov. Nicolls under the English government, which was renewed by Gov. Dongan in 1686.

The repeated requirement of the colonies, to renew their patents, was not one of the least impositions practised by the English Governors: and the exorbitant fees which they extorted from the people on these occasions, was undoubtedly the principal reason for the requisition. Some of the towns strenuously resisted the order, but the threat of a forfeiture of their lands, generally forced compliance.

The village of New Utrecht is situated in the eastern part of the town, about 2 miles east of Fort Hamilton, and 2 miles south-west of Flatbush.

*Bath* is the name of a watering establishment less than a mile south of the village, beautifully situated on the shore of the Bay.

This town, as well as others, particularly in this county, is rendered memorable by many revolutionary incidents, a particular detail of which does not come within the design of this work. It may, however, be remarked in passing, that it was in this town that the British army, under Gen. Howe, effected their landing, Aug. 22nd, 1776, the week before the disastrous battle of Long Island. And in this village the old stone-house is still standing, in which Gen. *Nathaniel Woodhull* expired in consequence of his wounds, Sept. 20th, 1776. This remarkable mansion, covered with tiles imported from Holland, has stood nearly a century and a half, and is one of the oldest on the island.

### Churches.

For a long time after the settlement of this town, the inhabitants had no separate ecclesiastical organization, but attended worship at Flatbush. The formation of a distinct church appears to have taken place about the year 1677, as the first election of Elders and Deacons was made in October of that year. A separate house of worship was not erected till about the year 1700. This building was of stone in the usual octagonal form. It was occupied by the British during the war, as a hospital or prison. In 1783, it underwent considerable repairs, and was again devoted to its original purpose during more than 40 years.

In 1828, it was taken down, and the present edifice erected of the same materials, which was dedicated, Aug. 26th, 1829.

In 1835, an Episcopal Church, under the style of St. John's, was erected in the vicinity of Fort Hamilton.

In 1844, a Methodist Church was erected at Yellow Hook, near the north-west corner of the town.

### Ministers.

The early ministers were, of course, the pastors of the collegiate churches of the county, this being one of them. The installation of Mr. Freeman in 1705 took place, by order of the Governor, in the Church of this town, whether, on

account of the opposition in Flatbush, to his settlement, or for the particular gratification of this congregation, is not known.

The collegiate compact being dissolved, the Rev. *John Beatie* was settled as the pastor of this church in 1809. He was dismissed Oct. 14th, 1834.

The Rev. *Robert O. Currie*, the present pastor, was ordained Feb. 15th, 1835.

The Rev. *James D. Carder*, the Chaplain of the Military station at Fort Hamilton, is rector of the Episcopal church there, and his charge consists of the United States troops, connected with the fortifications at the Narrows, and also of families residing in that vicinity.

## SECTION 20.—BUSHWICK.

| | |
|---|---|
| Number of acres improved, - - - | 2,600 |
| " " unimproved, - - - | 1,334 |
| Ratio of population to the acre, 1 to 2. | |

This town is bounded on the north and east by Newtown in Queen's county, on the south by Flatbush, and on the west by Brooklyn, Williamsburgh and the East River. Originally Williamsburgh constituted a part of this township.

Though scattered families may have located themselves on this territory as early as in the adjacent towns, there is no evidence of any attempt to lay out a regular settlement, or organize a town, until the year 1660: nor is it known, that the town ever received a patent from the Dutch government.

The town records commence about this time, from which the following extracts have been translated by Gen. Jeremiah Johnson:—

"Feb. 14th, 1660, Peter Stuyvesant, Director General and his High Council of the New Netherlands, Ordain, that the outside residents who dwell distant from each other, must remove and concentrate themselves within the neighbouring towns, and dwell in the same, because we have war with the Indians, who have slain several of our Netherland people.

"Feb. 16th. As fourteen Frenchmen, with a Dutchman named Peter John Dewit, their interpreter, have arrived here, and as they do not understand the Dutch language, they have been with the Director General, and requested him to cause a town plot to be laid out at a proper place; whereupon his Honour fixed upon the 19th inst., to visit the place and fix upon a site.

"Feb. 19th. On this day the Director General, with the

Fiscal, Nicarius D. Silla, and his Honour Ser. Van Rauven, with the sworn surveyor Jaques Corlear came to Mispat (now Maspeth,) and have fixed upon a place between Mispat Hill and Norman's Hill, to establish a village, and have laid out by survey *twenty-two* house lots, on which dwelling houses are to be built.

"March 7th. The first house being erected near the Pond, William Traphagen, with his family, and Koert Mourison came to dwell in the same. Other houses were erected during the year.

"March 14th, 1661. The Director General visited the new village, when the inhabitants requested his honor to give the place a name; whereupon he named the town Boswijck, (Boswyck.)"

At this time the order was renewed,

"That all the citizens who dwell within the limits and jurisdiction of the town of Boswijck, and already have village lots, shall remove to the same, according to the order of the Director General." And it is added,

"That all persons whatsoever, who dwell outside of the village, attend to the danger they may be in, by remaining where they be."

By order of the Governor, six men were chosen by the people, from whom he selected three, viz., Peter Jans Dewidt, Jan Tilje and Jan Comlits, to whom he committed the provisional administration of the justice of the village.

In the preceding records 24 names appear, and in a muster roll, dated June 14th, 1663, there are 40 names, including 14 that appear to be French, of both which the translator remarks as a singular fact, "that there is not a person now living in the town of Bushwick bearing the surname of any of these persons."

The preceding extracts plainly show, that many of the first settlers of this town, as of some of the other towns on this part of the island, were French; most probably the immediate descendants of French huguenots, who had fled from their native country, to escape the bloody persecution that had been commenced in the latter part of the preceding century, and was continued, with more or less violence, nearly 30 years. *

*The massacre of the memorable St. Bartholomew's day, was Aug. 24th, 1572—and the edict of Nantes, by virtue of which the French Protestants enjoyed a temporary respite, was issued by Henry IV., in 1598. The revocation of that edict by Louis XIV. in 1685, caused another emigration of the huguenots to this country, some of whom also settled on Long Island.

They first fled into Holland, where they enjoyed a temporary asylum from the rage of the oppressor. But, as in the case of the English puritans, who shortly after fled to the same country, for a similar cause, the dissimilarity of language, manners and customs prevented them from regarding it as a permanent home. Hence, upon the opening of the New World, at the commencement of the 17th century, many of the younger members of these French exiles, cheerfully emigrated to these desolate wilds, to which the enterprise of the Dutch Company presented a ready passage.

In confirmation of these facts, it may be remarked, that there is an aged female, who was born in this town, and is still living at the advanced age of 95 years, who distinctly recollects hearing her mother relate what bitter persecutions their ancestors endured in their native land, and how they were, at length, constrained to fly,—travelling by night, and concealing themselves by day, till they reached Holland; whence some of their children emigrated to America, leaving others of their kindred in the land of their first refuge.

These remarks are important, from the general opinion that has heretofore prevailed, that the west end of the Island was settled exclusively by Dutch emigrants. They were indeed the most numerous, and eventually determined the complexion of all the institutions, both civil and ecclesiastical, which were here established; while those of French extract, by contiguous residence, and frequent intermarriages, in process of time, adopted their language, and became completely amalgamated as one people.

It may be added, that many of the names which have existed, or still exist in this and other towns, on this end of the island, and have usually been regarded as Dutch names, were manifestly French.

When in 1664, the English forces arrived at New Amsterdam, and summoned Governor Stuyvesant to surrender the province, it seems that the Dutch people, both in the city and on the western parts of Long Island, exhibited little inclination to resist the demand, or to aid their Governor, in defence of the fort. Hence the province was given up without a struggle. But the people soon found that they had gained little, by an exchange of masters, in regard either to civil or religious liberty. And the town of Buswick was among the first to receive a lesson from their new rulers.

The following translation of some of the records of this

town, made by Gen. Johnson, will show that the English governors early assumed the power which had been exercised by their Dutch predecessors, in ecclesiastical matters; notwithstanding, it was provided by the 8th Article of the Capitulation, that "the Dutch here shall enjoy the liberty of their consciences, in divine worship and church-discipline." It will be observed that this first order was issued the very year after the surrender:—

"Beloved Friends,

"As you have no minister to preach the gospel to the congregation of your town, nor are you able wholly to maintain a minister, therefore, it seems proper to us, that the neighbouring towns, which have no settled minister, should combine with you to maintain the gospel ministry, and that you should jointly contribute for that purpose; Therefore, we deem it proper to order, and firmly and orderly to establish, according to the desire of many of your people, who have conferred with me, therefore, we have ordered that three or four persons, duly authorized, appear, on Thursday or Friday next, further to confer on that matter, for themselves and the timid, and the other inhabitants.

"Whereupon, we greet you cordially, as honoured and respected friends, and as your friend. RICHARD NICOLL.

"Fort James, Oct. 17, 1665."

"Beloved and Honourable Good Friends:

"Before this time our order has been made known to you, that the honourable ministers of this place, in turn, will preach to your people until you are able to maintain a minister yourselves. By our order presented to you, you were required to raise the sum of 175 guilders, as your proportion of the salary; but, in consideration of the trouble, in your town, we have deemed it proper, under present circumstances, to reduce the sum of 175 guilders to the sum of 100 guilders, which we deem reasonable, and against which no reasonable complaint can exist, and ought to be satisfactory; which last sum we demand for the ministers' salary; therefore, we expect that measures will be adopted, to collect the same, promptly, pursuant to this order; and to ensure the same, we have deemed it proper to appoint Evert Hedeman and Peter Jansen Dewit, giving them full power and authority to assess and collect that sum, having regard to the condition and circumstances of the people, and to decide what each of them shall pay, which the said persons shall collect, or cause to be collected,

that is, 100 guilders, in three instalments, and pay the same over to us; the first, on the last day of December next; the second, on the last day of April next, and the third, on the last day of August next ensuing. Whereupon, we remain your friend, greeting, RICHARD NICOLL.

"This will be delivered to Evert Hedeman and Peter Jansen Dewit, and read to the congregation. R. N.

"Fort James, Dec. 26, 1665."

"Anno 1665, the 27th of December, the minister preached his first sermon at the house of Giesbert Tonissen, who was sent to preach by the Hon. Governor, Richard Nicoll."

"To the inhabitants of Bushwick:

"Beloved Friends—I am authorized, by the governor, to receive the salary of the ministers, being 100 guilders, which is due and now collecting in your town, pursuant to order, which I am to pay over to the requiring ministers. Your friend greeting; C. V. RUYVEN.

"New-York, Jan. 5, 1666."

"Anno 1666, Jan. 13, O. S. The persons named below, have been obliged to pay to Evert Hedeman and Peter Jansen Dewit, (compelled collectors.) for the ministers' salary, the sums set opposite to their respective names which was assessed upon their sowed lands."

Here follow the names of 26 persons, who paid the sum of 100 guilders for the ministers' salary. This odious tax appears to have been levied and collected until the colony was re-taken by the Dutch, in 1673. "The name of the minister, who preached the first sermon at the house of Giesbert Tonissen, Dec. 27th, 1665, is not mentioned in the record; nor does the name of any of the favoured gentry appear, nor is it said that they were Dutch, French or English clergymen, for whom this tribute was levied."

The translator adds further, in a note:—

"From the year 1660, until the Dutch church was built in Bushwick, the people of the town were connected with the church of Brooklyn, and *Gov. Nicoll knew it.*"

### CHURCHES.

There is no evidence of the organization of a church, or the erection of a house of worship in this town till the commencement of the 18th century. A part of the communion service still in use, bears the date of 1708; from which it is inferred that the church was formed about that time.

There is also a receipt still extant, for a church bell, dated

in 1711, which renders it probable that the house of worship had been erected not long before. It was in the usual form, an octagon, with a pyramidal roof, surmounted with a cupola. It was a mere inclosure, without pews or gallery, till near the close of the century, the congregation furnishing themselves with benches or chairs. In 1790, the building received a new roof; and in 1795, a front gallery was erected, and the ground floor furnished with pews.

In 1829, the old building was taken down, and the present neat edifice erected, which was dedicated in the fall of that year.

### Ministers.

From the first organization of a church in this town, it constituted a part of the collegiate charge of the County, and was served by the pastors of the five Dutch towns. Of course, from the preceding dates, Messrs. Freeman and Antonides were the first pastors of this church, and they preached here alternately every third sabbath. There is a receipt from the former, for salary, in 1709. The name of the succeeding pastors, with the dates of their settlement and dismission or decease, will be found in the annals of Flatbush.

In 1808, the Rev. Mr. Lowe having withdrawn from the oversight of this church, to the exclusive charge of Flatbush and Flatlands, the Rev. *Mr. Schoonmaker* continued to preach here occasionally till his death, in the spring of 1824.

In 1811, the Rev. *John Basset*, D.D., was installed pastor of this church. On the 1st of June, 1824, he was suspended from the ministry, for intemperance, and died in the succeeding autumn.

The Rev. *Stephen H. Meeker* was ordained pastor of this church, Feb. 27th, 1826. He was dismissed, April 27th, 1830, and was called to the Dutch church in Jersey city. After an absence of about 6 months, he was recalled and re-installed, in the fall of the same year. He still continues in the charge, and the congregation has enjoyed uninterrupted harmony and a gradual accession to its numbers.

The spring of 1843 was distinguished as a season of special refreshing, which resulted in the addition of 35 to the communion of the church. The whole number of members at the present time is 170.

This church holds its connexion with one of the Classes of the City of New-York.

## SECTION 21.—WILLIAMSBURGH.

| | |
|---|---|
| Number of acres improved, - - - - - | 881/2 |
| Residue (estimated at) - - - - - - | 978 |
| Ratio of population to the acre, 10 to 1. | |

The territory occupied by this small town having been taken off from Bushwick, its exact content as above stated, is the result of a rough estimate which is not claimed to be perfectly correct. It is, however a very small township containing less than 2 square miles ; being bounded on the north and east by Bushwick—south by Brooklyn, and west by the East river, which separates it from the city of New York.

This it will be perceived, is the most populous town, in proportion to its territory, on the island ; and the increase of its inhabitants during the last few years, is almost without a parallel. By the U. S. Census of 1840 its population was 5,094 ; and by the late State Census it is 11,338, having more than doubled in 5 years.

The early history of the place is of course, identified with that of Bushwick, from which it was separated, and made a distinct town in 1840. From its proximity to the city, it might be supposed to have been the seat of the principal settlement in the first occupation of this region. But it was far otherwise. The first town plat was evidently not far from the present site of the village in Bushwick ; and until 17 years ago, the whole territory now embraced within the limits of this town was occupied in separate farms, the whole number of which was 23 ; of which 10 butted on the river. Besides the farm houses belonging to these several tracts, there were scarcely any tenements, excepting a few small buildings on the roads connected with North Second-street Ferry.

The site of this village rises gradually to the height of about 45 feet above the level of the adjacent waters. And though it afterwards suffers a depression about a mile from the river, the surrounding lands will furnish sufficient material to raise the whole to a desirable elevation. The east part of the town, or the "Upper Village" as it is called, a little more than a mile from the ferries, is a peculiarly pleasant and desirable residence. On the whole, nature seems to have formed this entire territory as the site of a beautiful town.

In 1827 an Act was passed by the legislature, conferring the usual village powers. A surveyor was employed by

public authority, and the village was laid out in its present form. Although there is a great deal of regularity in the plat, it will be a matter of lasting regret, that the streets were not laid out in exact parallels and perpendiculars; and it is difficult to imagine, on what principle, so many veering and converging streets could have been laid down, on a tract of land, that presented no obstacles to a perfectly regular plan. If it were designed to accommodate the existing line of farms, or the few buildings that were previously erected, it must have been a short sighted policy that sacrificed the convenience and beauty of a future city, to the real or imaginary interests of a few individuals. These remarks are made without any knowledge of the views that governed the survey; and are suggested entirely by the fact, that in the whole circuit of the city of New York, there is not a spot of ground of equal extent, where a village *could* have been laid out with such perfect regularity, in both the direction and the grade of the streets, as within the entire limits of Williamsburgh.

From this time the village began to rise, and continued to increase till 1837, when from the universal "pressure of the times," it was brought to a dead stand. The pressure here received additional weight, from the extensive prevalence of "the spirit of speculation" and the rage for "public improvement," which had characterized the operations of former years. And so heavy was the blow, that for several years, there was scarcely one step in advance. But wiser counsels and more prudent measures have, in a good degree, restored public confidence. The influx of a healthful and enterprising population, is adding strength and vigour to the community; and it is now advancing with unprecedented prosperity.

As the growth and prosperity of this village are chiefly dependent on its connection and means of intercourse with the city of New York, its Ferries are worthy of a brief notice.

The first ferry was established not far from the commencement of the present century, at the foot of what is now North Second-street.

The Grand-street ferry was commenced in 1812. After a few years it was united with the former.

The Peck-slip ferry was established in 1836.

The Houston-street ferry in 1840.

The last three are in constant operation, and their patron-

age, as a matter of course, is increasing with the increase of population.

The natural location of Williamsburgh, and the great extent of the city embraced by its ferries, most unequivocally mark it, as the appropriate and natural *terminus* of the L. I. Rail road, and the other great thoroughfares of the island. The distance from Jamaica, is 2 or 3 miles shorter than to Brooklyn, and its ferries afford the traveller or the market-man, the choice of being conveyed directly to the seat of business or to the upper part of the city.

It is worthy of remark, that, by an act of the legislature in 1840, Williamsburgh was erected into a separate township, while the village organization remains under its charter, which was amended in many important particulars in 1744; and thus it has the needless and expensive arrangement of two municipal corporations, with separate elections, and a distinct set of officers to administer government within exactly the same territorial limits. It is difficult to imagine what benefit is secured by such an arrangement, or why the people should be willing to prolong a needless expense, that might be entirely obviated by a slight amendment of the village charter.

Notwithstanding all the embarrassments which this village has been labouring under, from the mistakes and errors of former years, its present prospects are peculiarly cheering; and nothing but a mistaken policy on the part of the village rulers and the land proprietors can impede its progress. Within the last 2 years, more than 400 dwelling-houses have been erected—many of them superb buildings; and there is now scarcely an unoccupied tenement to be found.

A large portion of the present population consists of those, whose business transactions are carried on in the city of New York, and who have fixed their residence here, for the sake of enjoying a freer air and other corresponding advantages. It is difficult, if not impossible, for persons occupying such a relation to a community, to feel all that interest and exert all that influence in its concerns which is desirable. Still, however, the constant increase of citizens from this source is evidently exerting a favourable effect on the welfare of the place; and the more they feel, that the interests of their families are identified with the interests of the community in which they have cast their lot, and that their personal exertions are indispensable to its prosperity, the greater benefits may be expected to result.

One of the most promising indications of the future pros-

perity of this village is the provision which has been made for popular education. The village is divided into three school districts, in each of which a spacious edifice for instruction was reared in 1843. The schools were opened near the close of that year, and are supported by a tax on the entire population. In the same manner, books, stationery, and everything necessary for the use of the pupils are provided, so that all the children of the place (of which there are 2,691 between the ages of 5 and 15) have access to the means of education, without charge. It remains to be proved whether this very extensive liberality will be duly appreciated by the community, and result in extending the benefits of education to the greatest number. It is well known that that which costs nothing is very apt to be regarded as worth little or nothing. Besides this, education is of very little advantage to that child who does not feel the importance of having books of his own, which are to be preserved with care for future use; and those parents, who are not willing to furnish their children with books, are not very likely to avail themselves of any advantages for educating them. In such a place as this, free *instruction* is indeed desirable; but the furnishing of books, &c., to be used or abused at the option of the scholar, is at least very questionable: and that this liberal provision is not yet appreciated, may be inferred from the fact that a large number of the children, of the legitimate age, are not in the habit of attending the schools.

Besides the public institutions, there are numerous private schools, more or less select, for both sexes, and of various grades; while many, who can afford it, daily send their children across the ferries to the schools of the city—the last place, it would seem, in which a cautious parent would be willing to expose his children. It is a disgrace to the village, that it can boast of no literary institution of a higher grade within its limits, for the improvement of either sex; and yet it is obvious that few villages possess greater advantages for rearing and maintaining a seminary, of a high order, for the liberal education of their sons and daughters. Nothing is wanting, but united views and combined exertions, to secure the important object.

In connexion with the literary advantages of the place, it is worthy of notice, that a LYCEUM was organized here in 1843, which has maintained a respectable course of useful exercises of a literary and scientific character, during the last two winters. Having recently obtained an act of incorporation,

it is contemplated to erect a suitable building, to found a library, and establish a reading-room, with such other appendages as may render it permanently and generally useful.

A MECHANICS' ASSOCIATION was formed shortly after the former, which promises to be useful to those for whose benefit it is designed.

### CHURCHES.

The first ecclesiastical organization in this village was the Methodist Episcopal church, which was formed about the year 1807. Their first house of worship was erected in 1808, on North Second, above Fourth street. It was repaired in 1821, and is still standing.

In 1837, the society having been greatly enlarged, the foundation of a spacious brick church was laid, which was completed and dedicated Jan. 8th, 1840. It is situated on South Second, between Fifth and Sixth streets, and is the most spacious and comfortable church hitherto completed in the place.

The corner stone of the Reformed Dutch church bears date Aug. 28th, 1828. It is situated on the corner of Fourth and South Second street. A consistory-room adjoining the church was erected in 1843. The church was organized the 1st Sabbath in Nov., 1829.

The first pastor, the Rev. *James Demarest*, was ordained on the last Sabbath in June, 1830, and dismissed July 2d, 1839.

The Rev. *William H. Van Doren*, the present pastor, was ordained Jan. 29th, 1840.

The Methodist Protestant church was organized in 1833, by a secession of about 35 members from the Methodist Episcopal church. They immediately adopted measures to erect a church, which was dedicated in the autumn of that year. It is a small, but comfortable edifice, standing on Grand street, between Fourth and Fifth. This congregation are contemplating a new erection.

The Protestant Episcopal church was erected in 1840, and consecrated April 27th, 1841. It is a stone building, of neat architectural structure, and finished in the Gothic style. The interior, which is painted in *fresco*, is peculiarly chaste and beautiful, and is said to be one of the finest specimens of the art, that is to be found in this country.

The Baptist church was organized in 1839. After enjoying the labours of several different individuals,

The Rev. *Samuel Mussey* became the pastor, in which relation he continued till the autumn of 1843.

In that year they erected a church edifice, which was dedicated on the 29th of June.

In May, 1844, the Rev. *Alanson P. Mason* became their pastor, and the congregation is one of the most respectable in the village.

"The First Presbyterian Church" was organized and placed under the care of the Presbytery of Brooklyn, May 26th, 1842. It then consisted of 7 male and 8 female members. Shortly after the organization, the members became divided on the subject of *abolition*, which resulted in the dismission of 4 male and 3 female members, who united in a new organization, that will be hereafter noticed.

After enjoying occasional supplies, the Rev. *Joseph R. Johnson* commenced labouring here in Nov. 1842, and was installed pastor, June 13th, 1843. A season of special refreshing had been enjoyed during the preceding winter, and this church was greatly increased. In Feb. 1844, when the number of members amounted to 86, a number of the brethren proposed transferring their relation from the Presbytery of Brooklyn to that of New York. The church became divided on the question ; and in the result, three elders with 20 private members were, at their own request, dismissed, March 29th, 1844, for the purpose of organizing another church, to be placed under the care of the Presbytery of New York.

In April, 1845, the Rev. Mr. Johnson was dismissed from the pastoral care of this church, and the Rev. *James W. McLane* was installed on the 2d of September following.

This congregation have not yet erected a house of worship, but have purchased a lot on the corner of Fourth and South Second street, on which they contemplate building. They have already erected a spacious lecture room for their present accommodation, which will be ready to be occupied in the course of a few weeks.

The First Congregational Church was organized May 28th, 1843, consisting principally of the first secession from the Presbyterian church. In the same year they erected a brick edifice on South Third Street, corner of Eleventh. At its or-

ganization, the Rev. *Simeon S. Jocelyn* took the pastoral charge, in which relation he still remains.

"The Presbyterian Church" originated in the second secession from the "First Presbyterian Church," which has been previously referred to. They first assembled for worship on the 7th of April, 1844, in the public room of school district No. 1, which had been procured for the purpose. On application to the Presbytery of New York, a committee of that body was appointed, who met on the 19th of April and organized a church, consisting of 27 members, which was subsequently taken under the care of that Presbytery, and the Rev. *N. S. Prime*, at the request of the session, was engaged as stated supply.

At a meeting, April 22d, 1844, which had been duly notified according to the statute, trustees were elected, and the congregation became incorporated under the style of "The Presbyterian Church of Williamsburgh."

The Rev. *P. Eugene Stevenson* received a unanimous call Oct. 31st, 1844, to the pastoral charge of this church, and shortly after commenced labouring with them. He was installed Feb. 20th, 1845, and continues in the charge.

This congregation have commenced, and already made encouraging progress in the erection of a church, on the corner of Fifth and South Third street. The edifice is of brick, 62 by 75 feet, with a projection of 12 feet by 20 for a steeple, which is to receive a clock and bell. The ground was broken on the 15th of July—the corner-stone was laid with appropriate religious services on the 18th of August—the building is now enclosed, and is expected to be completed in the course of the winter.

The African Methodist Epis. (Zion) Church was organized in 1835. For some years past, they have worshipped in the old Methodist church, but of late in a school house. A year or two since they attempted to rear a house of their own, on North Second street, above Union Avenue; but after raising the frame, they have been unable to proceed, and it remains unenclosed.

The Free Union Meth. Church, (also African,) was organized Feb. 4th, 1842. They erected a small house in the course of the last year, on South Third street, near Ninth, in which they assemble for worship.

A Wesleyan Methodist church was organized Aug. 23d,

1843, but was dissolved, by consent of the members, April 15th, 1844.

There are two Roman Catholic churches in this village—one on First street, corner of North Eighth, erected in 1840. The other was built in the upper village, in 1841, for the German Catholics, of whom there is a large population in that vicinity.

The stated preaching of the doctrine of universal salvation, was commenced in this place the present year, in a building which had been previously erected by individual enterprise; and the certificate of incorporation of the "Free Universalist Society" was entered in the office of the County Clerk, Aug. 24th, 1845.

To complete the record of all the religious societies that have had a separate organization in this village, it is necessary to add, that about three years ago the "Midnight Cry" was sounded long and loud through these streets, and not a few were led to believe that the time of the end was near. And for a number of months in 1843–4, this place seemed to be one of the favourite resorts of the advocates of this false alarm. Here grove-meetings were held for many successive days, and hundreds assembled to listen to the warning. Hither the author and high priest of this delusion came, for a final visit, just before the expected end, and publicly assured his deceived followers, that "he had no more doubt, that within 10 days time, he should see Abraham and David and Paul, and all the holy patriarchs and prophets and apostles, coming with the Lord of glory, than that he was then addressing that assembly." That many were duped into the belief of this false doctrine, cannot be doubted. But how much confidence some of the leaders in this scheme reposed in their own predictions, may be inferred from a fact publicly witnessed in the streets. On the very day, which had been so confidently predicted for the final catastrophe, while the sun was shining in all its brightness from a cloudless sky, a large printed hand-bill, which must have been previously prepared, was set up, announcing a course of lectures on the "Second Advent," to commence on some day of the next week, and to be continued in successive weeks. The time of the end was then regularly adjourned for a few months, and the poor deluded multitude unhesitatingly deferred their hopes or their fears, to a more distant day. But in a short time, the providence of

God re-enstamped the seal of falsehood, upon this impious pretence of "knowing the times and seasons, which the Father hath put in his own power." The result, it is to be hoped, has terminated the delusion.

In view of the recent origin of this entire village, it is obvious to remark, that most of the religious societies which exist in the place, are yet in their infancy. It will be perceived by a reference to the date of their respective organizations, that with the exception of two or three, they have all arisen, within the last five or six years. And although the population of the village has experienced an unusual increase, in the course of that time, it is not to be supposed, that, among so many distinct associations, any of them have enjoyed proportional accessions. Besides this, it is a melancholy fact, which cannot be concealed, that there is a very large portion of this community, who have no religious attachments, and have yet to learn the value of divine institutions. Multitudes of the rising generation are growing up, without the restraints of moral and religious instruction, either at the domestic fireside, or in the house of worship; while they are daily exposed to the allurements of dissipation and vice, which in some parts of the village, are presented more frequently than the corners of every street.

There is another fact resulting from the local situation of this town, which exerts a most pernicious influence upon the moral interests of the community. Placed in the immediate vicinity, and under the very shadow of a great metropolis, whose overflowing wickedness is constantly pouring forth a torrent of moral desolation at every avenue, this village cannot but feel its demoralizing influences. But most of all, is the truth of this remark realized on the holy Sabbath. On that sacred day, thousands, and tens of thousands in the city, released from the ordinary occupations of life, uniformly spend their time in idleness, amusement or dissipation. And for these purposes, multitudes issue forth into the adjacent villages and towns, to indulge their inclinations without restraint. And in this connexion, it will be observed, that just in proportion to the increased vigilance and energy of the city authorities to control the haunts of iniquity, and preserve the sanctity of the Sabbath, within their own bounds, is this desolating flood increased in the surrounding country. This, Williamsburgh has long felt, to the great grief of all who respect divine institutions, and love the souls of men.

But in the midst of all these untoward circumstances, it is

grateful to record the fact, and it is one that has an encouraging bearing on the moral aspect of the community, that there is a remarkable spirit of union and fellow-feeling among evangelical christians, in regard to the moral and religious interests of the village. Here may be seen Methodists and Baptists, Reformed Dutch and Congregationalists, and Presbyterians of both sections of that church, in the exercise of a truly catholic spirit, uniting their efforts to restrain the vices of the times, and disseminate the influence of gospel truth. And it is believed, that there are few towns in this christian land, in which there are as many distinct organizations, where it can be said with more propriety, "Ephraim doth not envy Judah, and Judah doth not vex Ephraim." The ministers of these several churches, not only live in harmony, but frequently exchange labours; and for some time past, they have maintained a social meeting to consult upon the interests of the community; in connexion with which, a monthly lecture is attended, in their several places of worship in turn.

This fact may appear to the eye of a stranger as scarcely worthy a distinct recognition. But to those who realize that they are laying foundations for a large community, whose future destinies are deeply involved in the influences that are now brought to bear upon its infancy, they cannot be regarded with indifference or estimated at a small price.

## SECTION 22.—BROOKLYN.

| *Area.* | *Population.* |
|---|---|
| Acres improved, 4,421. | In 1840, 36,233 |
| " unimproved, 4,579. | In 1845, 59,574 |

Ratio of population to the acre, $6\frac{1}{2}$ to 1.

This town is bounded on the north by the claims of the city of New-York, and by Williamsburgh and Bushwick—east, by Bushwick—south, by Flatbush, and New Utrecht; and west by New-York harbour.

Within the present limits of this town, the first European family that settled on Long Island, took up their residence in the spring of 1625, and here the first child of European parentage was born on the 9th of June, the same year. They fixed their abode at the place, which was early named *Waaleboght*—now, the WALLABOUT, near the site occupied by the United States Navy Yard. The name is said to be descriptive of the place, meaning, "a bend in the shore," or what we call a Cove.

The name of the first settler above mentioned was *George Jansen de Rapalje*, and his first-born child on the island was *Sarah Rapalje*.

As this family, in its various connexions, has borne a conspicuous part in the annals of the western parts of Long Island, and as various and contradictory accounts have been published in regard to several individuals belonging to it, and especially of Sarah Rapalje, who, from the circumstances of her birth, has been regarded as a sort of heroine in the early history of this town, the writer has made it a special object to possess himself of the most correct information which could be obtained.

In the first place, then, let the fact, which has been previously stated, be borne in mind, that this family was not of Dutch, but French descent. They were either natives of France, or the children of French huguenots, who, at the close of the preceding century, had been obliged to fly for their lives from the bloody persecutions in that country. It is a pleasant reflection, that the first settlement of this isle of the sea was consecrated by the prayers of some of that pious race.

There were three brothers by the name of JANSEN, who came over to this country at an early period; their names are all identified with the history of the western parts of the island, and their ashes repose in its bosom.

*George Jansen de Rapalje* was the first immigrant, as above stated. He held his ecclesiastical connexion for some years with the Dutch Church in New Amsterdam, till after the organization of a church in Brooklyn, when, according to the records of that church, his relation was transferred in 1662, by a certificate under the hand of the Rev. Johannes Megapolensis.

But it is in relation to his daughter Sarah that we find the greatest discrepancies. According to Judge Benson's account, which has been followed by others, "Sarah was born June 9th, 1625, and was twice married—first to *Hans Hanse Bergen*, by whom she had six children, viz., Michael, Joris, Jan, Jacob, Breckje, and Marytje. Her second husband was *Teunis Guisbertse Bogert*, by whom she had six children, viz., Aurtie, Antje, Neeltje, Aultje, Catalyntie, and Guysbert." And it is stated, in addition, that "the archives of the New York Historical Society contain the names of the persons whom *eleven* of her children married, and the places also where they settled. The twelfth went to Holland." And still further, that in the journal of the Dutch Council, in 1656, it is record-

ed that "the widow of *Hans Hanson*, the first-born Christian daughter in New Netherlands, burdened with *seven* children, petitions for a grant of a piece of meadow, in addition to the 20 morgen granted to her at the Waale-Boght."

The Appendix to Smith's History of New York contains a letter from Peter Vroom, of Raratan, N. J., in which it is stated that Sarah Rapalje was born on the 7th (instead of the 9th) of June, and that the Dutch records at Albany (Letter P, vol. 11) state, that Sarah was a widow by the name of *Forey*, with seven children, and that she received a grant of land adjoining her former possessions, "in consideration of her situation and number of births."

As all accounts agree in the fact that she was born in 1625, she must, according to both these statements, have been a widow with 7 children at the age of 31 years. This, indeed, is not incredible—nor that she might have had 5 or 6 more after that period. But great doubt is thrown on several of these particulars from the account given the writer, by Gen. Jeremiah Johnson, which is derived from the family record, formerly in his possession. His statement is in substance as follows:—

George Jansen de Rapalje had 8 children—four sons and four daughters. The sons' names were George, Jeromus, Daniel, and Jacob. Jacob was slain by the Indians. The daughters were *Sarah*, the eldest, (the individual in question,) who was married to Teunis Guysbert Bogart—the very person who, according to a former account, is said to have been her second husband; Jane, to Jeremiah Remsen Vanderbeeck; (they had 16 children, who were all married and attended their father's funeral;) Judith was married to Martin Ryerse; and Catharine to *Hanse Bergen*, who appears to have been the same man, who, according to the former account, was the first husband of Sarah. From the Register of Baptisms in the Dutch church of Brooklyn, it appears, that, on the 30th of September, 1663, George Rapalje and Sarah his wife stood as sponsors at the baptism of Guysbert, a son of John Lawrence Bogart and Cornelia Evarts, his wife. Gen. Johnson adds, "it is not known in the family that *Sarah ever was a widow*."

It has also been stated, as a tradition, that "the Indians, induced by the circumstance of her being the first white child born here, gave to her father and brethren the lands adjacent to the bay." The following tradition, given by Gen. John-

son, is equally romantic, and may possibly have been the foundation of the former :—

When Rapalje first settled at the Wallabout, MINUET was the commander at Fort Amsterdam. Having one day crossed over to the island with three associates, on a gunning excursion, and becoming extremely hungry, they entered Rapalje's house to seek refreshment. Finding no one within, they helped themselves to an *Indian dumpling*, the only eatable they could find. Just as they were concluding their frugal repast, the housewife, with her child in her arms, returned from the field, where she had been assisting her husband. Finding her only provision consumed by a company of lawless intruders, she gave them a severe reprimand, calling them thieves and robbers—but particularly complaining that she had come home on purpose to feed her hungry child, and they had consumed the only article of food, that she had to give it. When she had finished her complaint, the good-natured Captain made himself known, and promised, when the ships came from Europe, to give her a *milch-cow*, in compensation for the dumpling. Unlike most rulers, he was *better* than his word ; for, with the cow, he gave her an additional tract of land, for the support of her child.

This account seems to accord with the fact recognized in the records of the Dutch Council, in 1656, that Sarah Rapalje had previously received "20 morgen of land at the Waale-Boght," which may have been this very gift of Minuet.

George Jansen was followed to this country by his brothers, *Antonie* and *William*. The latter took up his residence in New Amsterdam, where he entered into trade. He lived unmarried, and died without issue. *Antonie* was the earliest patentee of "100 morgen," nearly 200 acres of land, at Gravesend. The original patent bears date Aug. 1st, 1639, and is in the office of the State at Albany. Another patent, apparently in confirmation of the same grant, was given by Gov. Kieft, under date of May 27th, 1643, to *Antonie Jansen de Salee*. In this adjunct to his name, probably originated the unfounded tradition, that he was a Moor by birth ; and the reports of his prodigious stature and strength may have contributed to give it currency. But he was neither more nor less than a native Frenchman, or the son of French exiles, who had sought and obtained a temporary asylum in the Low Countries. The origin of this part of his name is supposed to have been derived from the *Salic* Franks, who formerly had their

residence on the river *Sale*. And it was this that gave rise to the conjecture that he had come from Sallee in Morocco.

How early he took possession of his farm at Gravesend is not ascertained; but it is known that he resided there, when his brother William Jansen retired from New Amsterdam, and died at his house. And this farm was long known by the name of "Anthony Jansen's Bowery."

The reputed stature and strength of this individual may not be without foundation, and is rendered probable, by the occasonal re-appearance of the same peculiarities, in the line of his posterity. His *grandson* (not his *brother*, as some have incorrectly stated,) *William Jansen*, of Gravesend, is known to have been 6 feet 4 inches in height; and on one occasion, to give a specimen of his strength, he carried 10 bushels of wheat from his barn to the house, and up the chamber stairs. Gen. Johnson says, that when in his youth, he visited his great-uncle at Gravesend, he inquired into the truth of the statement, and the manner of performing the act, to which the old gentlemen replied: "I took one bag on each shoulder, one in each hand, and one in my teeth;" and then opening the chamber door, he showed the stair case which he ascended, and the place where he deposited his load. He died in the early part of the present century, being above 80 years of age. Another descendant of *Antonie Jansen*, by the name of Ruleph Vanbrunt, in New Utrecht, being attacked, in the time of the last war, by two workmen whom he caught stealing melons in his field, seized one in each hand, and holding them at arms' length, pummeled their heads and bodies together, till, being let go, they were glad to run away, without making any further aggression.* Gen. Jeremiah Johnson, from whom these facts were obtained, is still living, and is a descendant of the 5th generation from *Antonie Jansen de Salee* of Gravesend.

It is important to add, here, that the descendants of GEORGE, who settled at the Wallabout, dropped the name of *Jansen*, and retained that of *Rapalje*, which is now written Rapalyea; and to this origin, the numerous families of that name may be traced. The descendants of ANTONIE as generally rejected the adjunct *Salee*, and retained the name of *Jansen*, which has undergone another change, equally important to be noticed. The descendants of this family on Long

* The mother of this Vanbrunt was the granddaughter of Antonie Jansen, and is now living at Yellow Hook, in New Utrecht, at the advanced age of 95 years.

Island, now invariably write their name JOHNSON, which although differing in orthography, varies very little from the Dutch pronunciation of the original name. Many of those branches of the family which removed, at an early date, to the counties of Duchess and Orange, retain the ancient name of *Jansen;* though, even in those places, it is common at this day, to hear the name pronounced *Johnson.* It will therefore be observed, that these names were originally one and the same, and evidently of French derivation.

The remarks which were made, in regard to the occurrence of French names, among the early settlers of the town of Bushwick, apply with equal propriety to many of the first immigrants, into this, and other towns of King's county. They were not exclusively Dutch, but French exiles, or their immediate descendants.

Although there is no reason to doubt, that the settlement of the west end of the island was commenced as early as 1625, it is believed, that the progress of immigration was much slower than is generally supposed. It will be borne in mind that the first adventurers from Holland came to this country, almost exclusively for the purpose of trade, and not for the cultivation of the soil. And it is possible that some might have taken up their residence here, without leave or license, as is common in a new country, yet these facts plainly show, that the actual settlement of this part of the island could not have made much progress in the first 8 or 10 years.

Moreover, it is evident that the settlement of this town was made in the same desultory manner, as in most of the adjacent towns. There seems to have been no compact or concert of action among the first settlers, nor any calculations looking forward to the early establishment of municipal regulations. And this is undoubtedly the great reason why there is no early evidence of any general patents issued by the Dutch government. Each man appears to have acted for himself; and when he had found a tract of land that suited him, he was content to sit down, with a grant or brief from the Governor, entirely unconcerned as to who might become his next door neighbour. This fully accounts for the great delay in the establishment of regular municipal governments in the Dutch towns, and for the extensive control which the Governors exercised over the acts of the people, after they were established.

As the population in this region increased, and some sort of magistrates became absolutely necessary, the Governor as-

sumed the power of appointing what was called a "Superintendant," whose duty it was to preserve the peace, and regulate the police of the town. At a subsequent period, this office was abolished, and the Governor appointed a "Schout, a Secretary and Assessor." But it was not till 1646, that the people of this town were permitted to elect their own magistrates; and even then, their election was made subject to the approval or rejection of the Governor.

Here then is the earliest date of the establishment of anything like a municipal government, in which the people were permitted to have any participation; and for many years afterwards, the arbitrary control of the government over their acts, was the subject of continual discontent, and frequently of warm dispute and contention.

Up to this time, and for several years afterwards, the people of Brooklyn were in a similar state of dependence in relation to religious institutions, being obliged to cross over to the city, or travel to the adjoining settlements to enjoy the privilege of public worship. And although situated in sight of the metropolis, it does not seem to have been the most popular place of settlement. It was early outstripped by the more inland locations, both in the number and wealth of its inhabitants. Even Bedford, a little village within its present chartered limits, at the distance of 3 miles from the ferry, was an early rival of what is now the metropolis of Long Island. There are many still living who can remember, when almost all the dwellings in Brooklyn (proper) were scattered along, on what are called Fulton and Main streets, with scarcely two of them adjoining; while above the junction, they were "few and far between."

The population of this town, at different periods, has been as follows:—

| | | |
|---|---|---|
| In 1706 | 64 | Freeholders |
| "1802 | 86 | " |
| "1814 | 3,805 | Total population. |
| "1816 | 4,402 | " |
| "1820 | 7,475 | " |
| "1825 | 10,791 | " |
| "1830 | 15,295 | " |
| "1835 | 24,310 | " |
| "1840 | 36,233 | " |
| "1845 | 59,574 | " |

In 1807, that part of the town contiguous to the ferries had

become so compact, as to be erected into a fire-district, with the powers usually annexed to such an act of incorporation.

In 1816 an act was obtained, though with a strong opposition from a portion of the inhabitants, investing the most populous part of the town with village powers. This gave a powerful impulse to the growth of the place, which soon became so much enlarged, as to induce a desire for more extended privileges.

Accordingly an Act was passed by the Legislature April 8th, 1834, incorporating the whole territory of the town of Brooklyn, under a City Charter. This gave a mighty impulse to the progress of the place, and under the influence of the spirit of improvement, which, at that juncture pervaded the land, the guardians of this infant city were disposed and encouraged to lay its foundations deep and large. The greatest undertaking of that day, and one which involved the heaviest responsibilities, was the erection of a City Hall, upon a scale, and at an expense, that nothing but the sanguine spirit of the day, would seem to excuse. And though the work was arrested, by the revulsion that followed, when the walls had scarcely risen above their foundations, they are calculated to give some idea of the magnitude of the work. And the following description, published at the time, will give the reader a more extended view of the details of the plan:—

"Brooklyn City Hall, now erecting, is situated at the intersection of Fulton, Court and Joralemon streets, occupying an entire block, forming a scalene triangle, of 269 feet on Fulton street, 250 on Court street, and 222 on Joralemon street. The exterior of the building is to be constructed of marble, and to have porticoes on the three fronts, with columns 36 feet, 6 inches high, ornamented with capitals of the Grecian order, from the design of the *Tower of the Winds*, resting on a pedestal base, 17 feet high, which when finished, will be 62 feet from the ground to the top of the cornice. The angles are to be surmounted by domes, and rising from the centre of the building, will be a tower of 125 feet high, which will be enriched with a cornice and entablature, supported with Caryatides standing on pedestals. The whole will have a most splendid and imposing appearance when finished.

"The interior will be finished in the most chaste and durable style of architecture, calculated to accommodate the different public offices, courts, &c., attached to the city of Brooklyn."

In giving this detail for the information of his Long Island readers in general, the writer need not assure the citizens of Brooklyn, that he has no invidious design in relation to them. This stupendous undertaking, though arrested in its commencement, by uncontrollable circumstances, not only constitutes an important item in the early history of the city, but is fraught with instruction to individuals and communities. And as corporations, as well as individuals, often learn wisdom by dear-bought experience, should these massive walls never rise higher, the expenditure may not be wholly in vain. They will stand as a friendly beacon to warn the future guardians of the city of the mistakes and errors of by-gone days.*

But the City of Brooklyn, with its constantly increasing energies, and under the smiles of a benignant providence, has already risen superior to all the untoward events of former years. Although still in her *teens*, she not only embraces, within her own jurisdiction, nearly half of the whole population of Long Island, but has already attained to the proud eminence of the Second city of the Empire State. And though placed in the shadow of the great commercial metropolis of the new world, she is sharing the honour, with her elder sister, of increasing the facilities of trade and commerce. The Atlantic Dock, with its extensive store-houses, when completed, will be one of the most stupendous works of the kind in our country.

The rapid increase in the population of this city, in the last few years, is probably without a parallel. More than *one third* of its present number has been added, within five years; and yet scarcely a tenth part of its territory is occupied. When New York becomes what London is at the present time, is it improbable, that Brooklyn will be what New York now is?

There is one fact, however, in regard to the increasing population of this place, which has so important a connexion with its peculiar interests, that it merits particular notice.

The contiguity of situation and facility of intercourse between Brooklyn and New York, have induced thousands, whose entire business concerns lie in the latter, to make their domicil in the former city. This arrangement, though conducive to personal convenience does not, in ordinary cases, ex-

* Since the above was penned, the writer has been informed, that the Corporation of Brooklyn have recently determined to proceed with the erection of their *City Hall* on a reduced scale, and consequently at a diminished expense.

ert the happiest influence on the public weal. It is extremely difficult for any man, to take all that interest in the good government of a place, where he considers himself *a mere lodger*, that would be felt, if he realized, that all his interests both personal and pecuniary, were identified with the community, in which his political rights and responsibilities are involved. And his daily absence, during the hours of business, from the place of his legal residence, not only prevents him, in multiplied instances, from exercising many important rights, but necessarily precludes him from exerting that influence on society, that he would otherwise possess. And yet it is believed, that every man ought to feel himself under solemn obligations to the community, in which the providence of God has fixed his residence, to labour for the advancement of its intellectual, moral, political and religious interests. This is not the doctrine of selfishness, or the mere spirit of *clanship*. It is only the extension of the principle, on which the God of nature has founded the domestic circle, for the benefit of human society. And if every man would faithfully discharge his duty to his own family, the whole world would be well taken care of. So, if every man should act up to the responsibilities, both civil and sacred, which he owes to the community of which he is a citizen, there is no reason to doubt, that its interests would be advanced, without any injury to those with which it is surrounded. The writer has witnessed so much loss of salutary influence, resulting from inattention to this great principle, that he feels constrained to urge it upon the serious consideration of all those, who are thus situated in the vicinity of the great city.

Brooklyn, at this time, exhibits little of the aspect, which it bore at the commencement of the present century. In the city proper, there is scarcely a single edifice of former days remaining. In other parts of the town, there are many of the ancient Dutch houses and barns, which remind the survivors of a former generation, of the days of yore ; among which is the noted stone house, erected on the east side of Gowanus Bay, in 1699, by *Nicolas Vechte ;* now generally known as the Cortelyou house. It is probably the most ancient dwelling on the island, though it varies little in age, from that mentioned in New Utrecht. As that is immortalized by the death of Gen. Woodhull, this is celebrated as being the head-quarters of the Commander-in-chief, previous to the battle of Long Island. The body of the house is built of stone, the gable ends above the eaves, being of brick, pro-

bably imported from Holland; with the date inserted, in iron figures, in the mason work. It bids fair to stand as long as the taste of the owners may permit.

The U. S. Navy Yard, situated on the Wallabout bay, is worthy of notice. This ground, comprising an area of about 40 acres, was ceded to the United States in 1801, and has since been occupied as a national depot and ship-yard. And here a large dry dock is to be constructed at a vast expense. There is a large *Naval Hospital*, in the vicinity, where the sick, aged or disabled seamen are furnished with comfortable quarters, and medical attendance. The adjoining burial ground has already numerous occupants, and their number is annually increasing.

The *Naval Lyceum*, established in 1833, by officers of the navy, is worthy of distinct mention, as a literary institution connected with this establishment. It has a library and museum, both of which are receiving constant additions, for which it enjoys peculiar facilities.

Near the Navy Yard, or within its precincts is the spot, where 11,000 American citizens were buried from the loathsome prison ships, in which they were inhumanly incarcerated, in the revolutionary war. Particulars need not be mentioned, as they are detailed at length in every history of those trying times, with which every patriotic reader is familiar.

When the hill was dug away for the construction of the Navy Yard, the bones of these numerous victims of British cruelty were disclosed, where the bodies had been huddled together, in the most promiscuous manner. The writer recollects to have stood by, and beheld skulls and feet, arms and legs, sticking out of the crumbling bank in the wildest disorder. The bones were all carefully collected by the workmen for future sepulture.

A small vault was subsequently constructed, a short distance from the spot, on Jackson street, whither the bones were conveyed and deposited, by one of the grandest processions from the city of New York, that those days had ever witnessed. *Thirteen* coffins, filled with the bones of these martyrs to liberty, were carried in the procession, which took place, May 26th, 1808, under the direction of the Tammany Society. Besides these, 18 hogsheads of bones were collected and deposited in the same vault.

At this time, no doubt, it was contemplated, that here, these relics might rest, without further molestation or encroachment, till the trump of the archangel shall wake the

dead. But the march of improvement has already encroached again on the bed of heroes. The vault is surrounded by the habitations of the living, whose tenants doubtless regard it as an undesirable neighbour; while the patriotism of an individual, now no more, has been its only protection.*

Under these circumstances what can be done? What ought to be done? The answer is obvious. Let the proprietors of the "*Greenwood Cemetery*" appropriate a suitable spot in their grounds for a vault, and let Brooklyn or New York, or both, furnish the means to build it; and once more remove these revered relics, where they may have a final resting-place. And though the writer is no advocate for splendid mausoleums or expensive monuments, yet if the public decree of 1808 is ever to be carried into effect, there, on one of the highest eminences of Greenwood, is the proper place to rear a shaft, that shall tell to the shipping of all nations, as they enter the harbour, the tale of British cruelty to her own progeny. Though it has long been delayed, yet at last, *let justice be done;* and let the venerated dead sleep undisturbed. Another consideration may be added. Greenwood is the daily resort of multitudes of our own citizens as well as strangers. The proposed arrangement would teach every visiter a lesson, that could not fail to improve his moral and patriotic sensibilities; and show to the world, that republics are not always ungrateful.

This necessarily brings to view the "GREENWOOD CEMETERY," which is an interesting appendage of the city of Brooklyn. It was purchased by a Company incorporated April 18th, 1838, with a capital of $100,000 in shares of $100 each, for a public burying-ground. It is situated on the high grounds, 3 miles south-west of the Ferry, near the village of Gowanus, and contains about 200 acres. While the location, the general elevation and unevenness of the ground, all mark it as a spot unlikely to be coveted by the spirit of improvement, and therefore may reasonably be expected to remain undisturbed for ages yet to come, it is impossible to convey to the mind of a stranger, a correct idea of the appropriateness, beauty and solemn grandeur of the place. The surface is admirably diversified by hill and dale, while every now and then, a beautiful little lake is spread out in the valley.

* The late *Benjamin Romeyn*, Esq., at an early period erected a small, but neat building over this vault, and thus protected it from the intrusion of every passer-by. It is said, that he subsequently purchased the ground, which was actually exposed to sale, for a corporation assessment!

The greater part of the area is deeply shaded with dense forest trees, (without underbrush) which give to the whole scene the sombre aspect of the habitation of the dead. The grounds are not cut up into squares and parallelograms. No such figure is to be seen throughout the whole extent. But spacious avenues neatly gravelled, wind through every valley, encompassing numberless hillocks, and intersecting each other at every turn. The main avenue called the "TOUR," in numerous windings forms a circuit of 3 miles. And besides this there are many others, which, in their aggregate, are vastly more extended, and from which it cannot be distinguished except by the guide-boards, which silently point out the way. You might travel for hours, within this hallowed enclosure, with a fleet horse, and yet at every turn enter a new road.

The work of appropriation seems to have just commenced. Though the grounds have been in the market more than 7 years, and many have availed themselves of the opportunity of providing a narrow house for themselves and their families, and many have already been deposited here, yet they are so extensive and diversified, that it is only here and there you meet with a solitary vault, in the side of a hill, or an occasional monument on its summit. But here is an assembly that will never diminish, and is sure to increase, which it will probably do, till bone touches bone, and ashes mingle with ashes in kindred dust.

### THE FERRIES.

The means of intercourse between this place and the city of New York is necessarily a topic of deep interest, not only to Brooklyn, but to all Long Island. In connection with this, the exclusive claims of the corporation of New York, to the jurisdiction and emoluments, not only of all the ferries that have been, or may be established, between these two rapidly increasing cities, but also of all the land lying between high and low water mark, on the Brooklyn shore, have constituted a subject of contention for more than a hundred years, and bid fair to be a matter of complaint and dispute in all time to come.

Many of the inhabitants of Long Island are probably ignorant of the fact, that the jurisdiction of their towns and right of soil, do not, in all cases, extend to the territory, that is alternately covered and laid bare by the flowing and ebbing tide;

not even when, by the hand of art, the land has been raised above the level of the water.

As this is a point of general interest, and involves principles with which even our children should be made acquainted, it is necessary to present the grounds on which this singular claim is made on the one hand, and resisted on the other. And both to save time and insure correctness, the writer avails himself of the following abstract from the various Charters and Acts on which this controversy rests, as contained in Judge FURMAN's *Notes on the town of Brooklyn*, published in 1824:—

"The difference between this town and the city of New York relative to the water rights of the former, has deservedly excited the attention and interest of our inhabitants, as involving property to a great amount, and unjustly withholding from our town a revenue, which would enable it to improve with almost unparalleled rapidity. In order that each person so interested may form a correct opinion of the subject matter in dispute, the Compiler has thought proper, under this head, to lay before them the foundations of the claims on both sides of the question.

"October 18, 1667. In the reign of Charles II., Richard Nicolls, Esq., Governor General of the Province of New York, under his Royal Highness James, the Duke of York, &c., afterwards James II. of England, granted to the inhabitants of this town a confirmatory patent, acknowledging that they were rightfully, legally and by authority, in possession of the property and privileges they then enjoyed. The patent after naming the patentees, and describing the bounds of the town, and binding by the *River* and not by high water mark, proceeds to say, 'Together with all *havens*, *harbors*, creeks, marshes, *waters*, *rivers*, lakes, fisheries.' 'Moreover, I do hereby give, ratify and confirm unto the said patentees and their associates, their heirs, successors and assigns, all the *rights* and *privileges* belonging to a town within this government." Under this patent the town of Brooklyn justly claims the land between high and low water mark on their shore, in opposition to the claims of the corporation of the city of New York; and an equal right with them to erect ferries between the town of Brooklyn and the city of New York.

"It does not appear that there was any adverse claim on the part of New York, until the 27th of April, 1686, *nineteen years* after the date of the Brooklyn patent, when the Corporation of New York obtained a charter from Governor Don-

gan, by which the ferries were granted to them, but not a word mentioned about the land between high and low water mark on the Brooklyn side. From the reading of this charter, it appears as if the Governor was doubtful, as to his right even to grant the ferry, for it contains an express saving of all the rights of all other persons, bodies politic and corporate, their heirs, successors and assigns, in as ample a manner, as if that charter had not been made.

"May 13, 1686. The freeholders and inhabitants of Brooklyn, somewhat apprehensive of encroachments by New-York, obtained from Governor Dongan, a patent under the seal of the Colony, fully confirming that granted them by Governor Nicolls.

"May 6, 1691. An act was passed by the Governor, Council and General Assembly of the Colony of New-York, "for settling, quieting and confirming unto the cities, towns, manors, and freeholders within this Province, their several grants, patents and rights respectively." By this act the freeholders and inhabitants of the town of Brooklyn were confirmed in the rights they possessed and enjoyed under their two several patents.

"October 12, 1694. The Corporation of New-York, not thinking their foothold on the Brooklyn side sufficiently secure, purchased of one William Morris, for no specific consideration, a piece of land in Brooklyn near the ferry. This deed is the foundation of the Corporation claim to their land in the village of Brooklyn.

"Bent on unjustly wresting from the town of Brooklyn their water right, the Corporation, on the 19th of April, 1708, obtained from Governor Cornbury, a man infamous for his vices, and disregard of justice, another charter, in which they came out more openly than before, and claimed the *vacant* land to high water mark, on Nassau Island, reserving to the inhabitants of Brooklyn the right of transporting themselves in their own boats ferriage free, to and from New-York.* By this charter, no matter how ample soever they might have considered it at the time, they obtained nothing but *vacant* land to high water mark; that is, the land which was not already granted, and in the possession of some other person or persons, which was not the fact as to the land on the Brooklyn side, it being vested in the patentees, their heirs, successors and as-

* Although the bounds of this grant commence about 250 yards in the town of Bushwick, (now Williamsburgh,) the Corporation of New-York have made no claim to land beyond the Wallabought.

signs forever; so that the only power or authority remaining in the Governor was, to grant the Corporation of New-York, the privilege of buying the water rights of the inhabitants of Brooklyn. But that would not answer their purpose, for those rights could be bought cheaper of Governor Cornbury, than they could of this town.

"This proceeding on the part of New-York stimulated the inhabitants of Brooklyn to obtain from the Colonial Legislature in 1721, an act confirming their patent rights.

"To obviate the effects of this law, and strengthen the charter of Cornbury, which from the circumstances under which it was obtained, the Corporation feared was invalid, on the 15th of January, 1730, they procured from Governor John Montgomerie, a new charter confirming their pretended right to the land to *high water mark on our shore.**

"The grants from the Corporation of New-York, under their two charters for the water lots on the Brooklyn side, are very artfully and ingeniously drawn. By those grants are only conveyed "all the estate, right, title, interest, property, claim, and demand whatsoever, in law and equity" of them the said Corporation; and their covenant for quiet possession only extends to them and their successors, and not against any other persons lawfully claiming the premises. These grants, in order to save the Corporation harmless against the claims of Brooklyn, also contained a covenant to the following effect: "It is hereby covenanted, granted and agreed upon by and between the parties to these presents, (that is, the Corporation of New-York and the person to whom they give the

* There was some peculiar circumstances attending the consummation of this charter, which the Compiler thinks ought to be known. A short time previous to obtaining the charter, the Common Council of the City of New-York resolved that the sum of £1400 was necessary for the procuring of that instrument; £1000 of which sum they determined to raise immediately by a loan on interest for one year; which they accordingly did, and gave a mortgage for that amount to James De Lancey, Esq, dated January 14, 1730. Directly after the execution of this mortgage they resolved to address the Governor, "for the great favour and goodness shewn to this Corporation in granting their petition, in ordering and directing his Majesty's letters patent for a new charter and confirmation to this Corporation," and probably informing him that they had obtained the money. The consequence was, that on the next day, January 15, 1730, the charter was completed, and on paying the £1000, was delivered to them on the 11th day of February, 1730, almost a month after its date. By which it appears that the Corporation of New-York still continued purchasing the right of the town of Brooklyn from the Colonial Governors. See List of Corporation Charters and grants, 1747.

grant,) and the true intent and meaning hereof also is, and it is hereby declared, that this present grant, or any words, or any thing in the same expressed, or contained shall not be adjudged, deemed, construed or taken to be a covenant or covenants on the part and behalf of the said parties of the first part, (that is, the Corporation of New-York) or their successors for any purpose or purposes whatsoever, but only to pass the estate, right, and interest, they have or may lawfully claim by virtue of their several charters, of in and to the said premises." Which covenant evidently shews a want of confidence in the validity of their title, on the part of the Corporation.

"October 14, 1732. An act was passed by the General Assembly of this Colony, "confirming unto the city of New-York its rights and privileges." By this act no addition was made to their former pretended rights.

"November 14, 1753. The freeholders and inhabitants of this town appointed Jacobus Lefferts, Peter Vandervoort, Jacob Remsen, Rem Remsen, and Nicholas Vechte, trustees, "to defend our patent where in any manner our liberties, privileges and rights in our patent specified is encroached, lessened or taken away, by the commonalty of the city of New-York."

"Not satisfied with the encroachments they had made, the Corporation began to question the right of the inhabitants of Brooklyn to cross to and from New-York, ferriage free in their own boats, and to carry over the inhabitants in these boats;—the result was, that in July, 1745, a suit was commenced by one of the inhabitants of Brooklyn, named Hendrick Remsen, against the Corporation of New-York, which was tried before a jury in Westchester county. A special verdict was found setting forth all its patents and charters, and among other things, that the road from which the said Hendrick Remsen ferried the inhabitants of Brooklyn to and from New-York, "then and long before was laid out for a public highway leading down to *low water mark* on the East River between the places aforesaid called the Wallaboucht and the Red Hook on Nassau Island, and the jurors aforesaid upon their oath aforesaid, do further say, that the River called the East River, over which the said Hendrick did carry the persons and goods aforesaid, from the said lands between the Wallaboucht and the Red Hook, is a large and public and navigable river, used by his Majesty's ships and other ships and smaller vessels employed in trade and commerce, and hath always been so used

from the first settlement of this Colony." On argument judgment was rendered by the Supreme Court of this Colony in the month of October, 1775, in favour of Hendrick Remsen, that he recover his damages against the Mayor, Aldermen and Commonalty of the city of New-York, and the sum of one hundred and eighteen pounds, fourteen shillings and ten pence half penny for his costs and charges. An appeal to the King and Council from this decision, was brought by the Corporation, which was not determined in consequence of the Revolutionary war. There is a tradition in this town that the Corporation of New-York were so apprehensive of this claim on the part of the town of Brooklyn, that, in order to disengage Hendrick Remsen from the interest of the town, they gave him a house and lot of land near Coenties Slip, in the city of New-York. How far this tradition is correct, the Compiler is unable to say.—It appears however, that he, about that time, became in possession of such property, and the same remained in his family within the memory of some of our inhabitants.

" Our two Patents are confirmed by the Constitution of this State, which confirms all grants of land within the State, made by the authority of the King of Great Britain or his predecessors, prior to the 14th of August, 1775.

" The Compiler thinking it would not be uninteresting to his fellow citizens to see a statement of the amount received by the Corporation of New-York for quit rent on the water lots claimed by them, has given the following short statement.

" The Commissioners of the Sinking Fund of the City of New-York have received, from August 23d, 1813, to Dec. 31, 1824.

| | |
|---|---|
| For Water lot rents | $17,635 24 |
| Commutation for water lot rents, | 17,275 41 |
| | $34,910 65 |

" The Corporation of New-York during the present year 1824, have received for water lot rents the sum of $8,862 97.

" Within a short time the jurisdiction of the village of Brooklyn has been extended beyond low water mark, leaving the pretended right of soil still in the Corporation of New-York,*

* The jurisdiction of New-York by their first charter in 1686, was limited to low water mark around Manhattan Island; but was extended to low water mark on the Brooklyn side by Governor Montgomery's charter in 1730.

August term, 1821, in the case of Udall vs. the Trustees of Brooklyn, the Supreme Court of this State decided, that King's County, of which the village of Brooklyn is part, includes all the wharves, docks, and other artificial erections in the East River, opposite to the City of New-York, though west of the natural low water mark on the Nassau or Long-Island shore; and the jurisdiction of the village extends to the actual line of low water, whether formed by natural or artificial means. Same term, in the case of Striker vs. the Mayor, &c., of the City of New-York, the Supreme Court decided, that the city and county of New-York includes the whole of the Rivers and harbour adjacent to actual low water mark, on the opposite shores, as the same may be formed, from time to time, by docks, wharves and other permanent erections; and although the jurisdiction of the city does not extend so as to include such wharves, or artificial erections, yet it extends over the ships and vessels floating on the water, though they be fastened to such wharves or docks.

April 9, 1824. The Legislature of the State of New-York, in the act to amend the act entitled "an Act to incorporate and vest certain powers in the freeholders and inhabitants of the village of Brooklyn, in the County of King's," granted this town concurrent jurisdiction with the City of New-York in the service of process, in actions civil and criminal, on board of vessels attached to our wharves; and in the act for the establishment of a Board of Health in the village of Brooklyn, authority is given to the said Board to remove all infected vessels from the wharves within the said village."

Notwithstanding the establishment of the right of concurrent jurisdiction in certain cases, it is still a mortifying fact to the city of Brooklyn, to see their own natural boundaries encroached upon, by another corporation lying on the other side of an arm of the sea—a public highway of the nation; and still more to see it monopolizing to itself, the vast income of ferries, in which they have an equal interest, and naturally an equal claim. Under these circumstances, it is not strange that the inhabitants of this city have always exhibited a high degree of sensitiveness on this point, and never become reconciled to what they regard as a gross usurpation.

Whether the door is still open for the recovery of what Brooklyn regards as its natural and chartered rights, is a question for the lawyers to argue, and the judges to decide; but one thing is certain, that its inhabitants will never relinquish the privilege of complaining, that they have been de-

frauded of their rights and privileges by a venial, provincial Governor.

It may be added here, as having a connection with this subject, that an Act was past by the last Legislature of this State, dated May 14th, 1845, taking from the Corporation of New York, the power of granting ferries between New York and Long Island, and vesting it in an independent Board of Commissioners to be appointed by the Governor, out of any counties other than King's, Queen's, Suffolk, Richmond or New York. What is to be its operation, time only can disclose.

*Location and dates of the several Ferries between New York and Brooklyn.*

The first regular ferry between New York and Brooklyn, was probably established about the middle of the 17th century, though its precise date cannot be ascertained. In Cornbury's charter, given in 1708, it is stated that the Mayor, Aldermen, and Commonalty of the city of New York, set forth in their petition, that they had a right, "under divers ancient charters and grants, by divers former Governors and Commanders-in-chief, in a certain ferry from the said city of New York, over the East river to Nassau Island, (alias Long Island,) and from the said Island to the said City again, and have possessed the same, and received all the profits, benefits and advantages thereof, *for the space of fifty years and upwards.* Although it is denied on the part of Brooklyn, that the Dutch government ever conferred the right of establishing ferries, on the Corporation of New York; yet the above extract is undoubtedly correct as to the length of time that a ferry had existed.

"From the Dutch records preserved in the office of the Secretary of State, we find, that on Feb. 13th, 1652, the Burgomasters of New Amsterdam, applied to Gov Stuyvesant for the ferry to Breukelen, to defray city expenses.—Refused.

"On Oct. 10th, 1654, an Ordinance was passed to regulate the ferry. The rates of ferriage were established. Footmen paid 3 *stuyvers* each, except Indians, who paid 6 each, unless there were two or more.

"March 19th, 1658, Harmanus Van Bossom hired the ferry from Gov. Stuyvesant, at auction, for three years at 300 *guilders* per year.

"June 15th, 1663, the said Van Bossom was in possession of the ferry. The Governor then allowed him 50 *guilders* for publick services at the ferry."

The last date, it will be observed, was the year before the conquest; consequently, the ferry remained in the hands of the Governor as long as the Dutch government existed.

This ferry was established between what is now the foot of Joralemon-street in Brooklyn, and a creek extending up into Broad-street in New York.

At a subsequent period, it was removed to the Fly-market, at the foot of Maiden-lane, and its present landing in Brooklyn. In 1814, the landing on the New York side was again changed to its present location.

August 1st, 1795, a new ferry was established between Catharine-street in New York, and Main-street, Brooklyn, and has remained unchanged. From that time, the former has been familiarly called the Old Ferry, and this the New.

What is now called the Jackson-street ferry, was first established between Walnut-street in New York, and Little-street in Brooklyn. The first lease is dated Dec. 1st, 1817.

The application for the South ferry, between Whitehall and Atlantic-street, was made in 1834, and being met with great opposition, was under discussion nearly 2 years. It was finally carried, and the first lease is dated Sept. 1st, 1835; the rent to commence May 16th, 1836, at which time the ferry was opened.

These constitute all the ferries now in operation between New York and Brooklyn.

### *Improvements of the Ferries.*

It is scarcely possible to convey to a mind, that has not been conversant with this subject, during the last 40 years, any adequate idea of the improved facilities of these ferries. Within that period, the crossing of this narrow arm of the sea, was frequently more formidable than is now a voyage to Europe. The writer can distinctly recollect, when, within the limits of the present century, the only craft plying on these ferries, consisted of oar-barges for foot passengers, and sprit-sail boats for horses and carriages; and he himself has waited from morning to night on the Brooklyn side, in a north-east storm, before any boat ventured to cross to the city. And frequently the passage was made with manifest hazard, and sometimes attended with serious disaster and loss

of life. The writer was once carried overboard in the middle of the stream, by the barge being brought in contact with a vessel lying at anchor.

The first decided improvement was the introduction of a horse boat upon the Catharine-street ferry. This was started April 3rd, 1814. It was a boat of 8 horse power and crossed in from 12 to 20 minutes.

The first steam-boat (the NASSAU) was put on the Fulton ferry, May 8th, 1814. This was a decided improvement in favour of the public, but, on the score of expense in the infancy of Steam navigation, was regarded as unprofitable to the company. In consequence of this, horse-boats were introduced and continued for several years on this and other ferries; the latter being entirely precluded from the use of Steam, by the monopoly granted to Fulton and Livingston. The Fulton Company, being obliged by their contract to put a second steam-boat on their ferry in 1819, they were allowed by the Common Council to substitute a horse-boat in its stead.

After the monopoly above mentioned was annihilated by the decision of the U. S. Court in 1824, the way was opened for the use of steam-boats on all the ferries, which were introduced as fast as they were found profitable.

Near the commencement of the present century, the erection of a bridge between New York and Brooklyn, of a single arch, so lofty as to form no obstruction to navigation, and so strong as to bid defiance to the winds of heaven, had become the great topic of conversation, and was discussed with as much zeal, by all classes of citizens, as the poisonous properties of the poplar worm in 1803, or the building of paper cities on quagmires in 1835—6. But now the idea of a bridge is as rare a conception as "a fifth wheel to a coach," and is about as desirable. At any hour of the day or night, you can pass from one city to the other, with equal safety and greater rapidity, than you could walk the same distance on *terra firma*.

Formerly the breadth of the strait was much greater than at present. The practice of docking-out has been carried to such an extent on both sides, that the width of the stream is reduced about *one third*. The following are the direct distances between the landing points on the several ferries.

The South ferry, 1300 yards; or 20 yards less than *three quarters* of a mile.

Fulton ferry, 731 yards.

Catharine-street ferry, 736 yards.
Jackson-street ferry, 707 yards.

On all of these, steam-boats are constantly plying, so that the intervals of their departure, (at least on the Fulton ferry,) rarely exceed 3 minutes, and the passage is made in 3 to 5 minutes. Under these circumstances, who would think of crossing on a bridge, if one stood in his way?

### *The Rates of Ferriage.*

We have already noticed incidentally, that the charge for a foot passenger in 1654, was 3 *stuyvers*.

In 1693 it was "8 *stuyvers in wampum*," (which was still used as a circulating medium,) or 2 pence in silver.

In 1732, the ferriage was "ten grains of Sevil silver or Mexican plate, or 2 pence in bills of credit."

During the revolutionary war, it was raised to 6 pence, and was afterwards reduced to 2 pence. It remained at this, till the introduction of steam-boats, when by an act of the Legislature the company was authorized to charge 4 cents on those boats, while it remained as before on other craft.

This law remains unaltered, though the company, some years ago, voluntarily reduced the ferriage to 3 cents, and since Feb. 1844, they have charged only 2 cents.

The increase of patronage has kept full pace with the increase of the facilities for crossing. This will be manifest both from the rents paid by the companies, and the income received.

The Fulton Ferry Company was founded on a lease given to Robert Fulton and William Cutting, by the Mayor and Common Council of New York, dated Jan. 24th, 1814, for 25 years, at an annual rent of $4,000 for the first 18 years, and $4,500 on the remaining 7 years. During the first 18 months, the dividends of the company, including the surplus revenue on a capital stock of $68,000, was at the rate of 25 per cent., after defraying all expenses. And for the first 7 years, according to the statement of the Treasurer, under oath, the dividends varied from 21½ to 16¼, giving an average of nearly 20 per cent.

In consequence of the establishment of the South Ferry, during the existence of the above contract, the Fulton Company obtained an extension of their lease. In 1839, the leases of both ferries were renewed to the Fulton Company, at an annual rent of $12,000.

At the expiration of these leases they were both renewed, May 1st, 1844, to the same company, at an annual rent of $30,500.

The following enumeration, made by a competent person standing at the Fulton Ferry on the days specified, will afford some idea of the actual amount of crossing, at this single ferry, 8 years ago.

"Sept. 13, 1834. Pleasure wagons, 64—coaches, 22—gigs, 43—saddle horses, 22—milk carts, 49—loaded carts, 313—empty, 138—loaded wagons, 52—empty, 27—stages, 5—sulkies, 3—hand carts, 7—foot passengers, 7,988.

"Oct. 3d, 1834. Pleasure wagons, 56—coaches, 31—gigs, 60—saddle horses, 40—milk carts, 51—loaded carts, 321—empty, 140—loaded wagons, 47—empty, 30—stages, 25—sulkies, 19—hand carts, 5—foot passengers, 8,251."

According to this enumeration, the number of foot passengers that crossed this ferry in the course of a year, at that period, would fall little short of 3,000,000; and the annual income from passengers alone must have been $60,000 a year, while the whole amount of ferriage at the established rates, would probably fall little short of $100,000.

As the population of Brooklyn has considerably more than doubled since that time, and its principal increase is of those who do business in New York, the aggregate amount of actual intercourse between the two cities must have been immensely increased on all the ferries. Add to this the increased facilities for travelling on the island, particularly the rail road, which has since been opened, and which, in the first year, conveyed 130,000 passengers, and you can scarcely form an exaggerated estimate of the amount. It has been recently estimated that the average number of foot passengers, that daily cross the Fulton ferry at the present time, is from 12,000 to 15,000. And the income from nearly 5,000 is necessary only to pay the lease-rent of the Company.

### *Literary Institutions.*

Although Brooklyn abounds with schools, from the *abecedarian* to the seminary of literature, science, and polite accomplishments, it has no public institution of a strictly educational character, except the system of Public Schools. These are understood to be, in general, in a flourishing condition, and cannot fail, under judicious regulation, to be a great and lasting blessing to the rapidly increasing population. However

highly we may prize our Seminaries and Universities, and they are indispensable to the prosperity of our country, and every man, whether he directly enjoys their advantages or not, has an interest in their prosperity, it is to the primary school that we must look, for that general education of the great *mass* of mind, on which the perpetuity of our free institutions depends.

There are numerous schools of a more select character and of a higher grade than the public schools, but as they are all private institutions, conducted by individual enterprise, no special efforts have been made to ascertain their condition.

The "Brooklyn Collegiate Institute," which was erected by a Company incorporated in 1829, and consecrated to female education, is a noble edifice, and peculiarly adapted to the end designed. For several years, a flourishing Boarding School was maintained, but it is now no more, and the building has been converted into a hotel.

Amidst the regrets resulting from such a transformation, it is cheering to record the fact, that another Company has been formed in the year past, who have erected and nearly completed a spacious edifice on Pierrepont street, which is to be devoted to female education, under the direction of Mr. Crittenden, who has long been known to the public as the accomplished Principal of the Albany Female Institute. The citizens of Brooklyn may, with propriety, felicitate themselves, in the prospects presented in the establishment of this institution.

But schools are not the only institutions of learning which every community needs, and which this city furnishes.

The "Brooklyn Apprentices' Library Association" was incorporated in 1822, and has exerted a salutary influence on those, for whose special benefit it was established. It has a library of nearly 3,000 volumes.

The "Brooklyn Lyceum" was organized in Oct. 1833, and has been successfully maintained. Both of these institutions are now associated or merged in one organization, under the name of the "Brooklyn Institute." The "City Library," which was incorporated in 1839, and now contains 3,000 volumes, is connected with the Institute.

A "Lyceum of Natural History" has also existed for 5 or 6 years, and is still maintained with commendable zeal.

The "Hamilton Literary Association," formed in 1830, and the "Franklin Literary Association," more recently organized, are composed of young men, and designed for their special improvement. All these various institutions, when

well conducted, cannot fail to produce a beneficial influence on the public mind. A community never will be thoroughly educated, till our young men and women cease to believe and say, they "finished" their education when they left the Seminary or the College. That educated man only discharges his duty to himself and to the community in which he lives, who feels that he is to be a scholar—*a learner* to his dying day. Human life is one continuous period of tutelage. Education commences with the first dawnings of reason, and ought to be continued to the end of life. And in the acquisition of knowledge, vastly more depends on the diligence and application of the scholar, than the ability of the teacher. Hence, these various institutions, which afford the means of self-instruction, and occasionally of *mutual* instruction, are to be reckoned among the most important facilities for improving the public mind. It is a matter of unspeakable satisfaction, that they are increasing in the land, and find a place in all our cities and villages, and even in many of our country towns.

Brooklyn has 3 *Banks* besides the *Savings' Bank*, with an aggregate capital of $1,000,000, and 2 *Insurance Companies*, with a capital of $450,000.

## Churches.

Brooklyn has been recently and not improperly styled "a city of churches." But its title to this appellation has been acquired within the last 20 years. Its previous history, during almost two entire centuries, furnishes no claim to such a name. For more than 40 years after the first Christian adventurer pitched his tent within the present limits of this town, there was no house erected for the worship of the God of heaven. Those who loved the gates of Zion, were obliged to cross the river to New Amsterdam, or travel to Flatbush to enjoy the privilege of public worship.

The first church erected in the town stood solitary and alone, during a period of 125 years. Just after the close of the revolutionary war, a small house of worship was erected by another denomination; and about 10 years after, a third. These three congregations continued in the exclusive occupancy of this ground, till after the village incorporation. And it is since the year 1820, that the wonderful increase of churches has been made. Since that time, a large number of ecclesiastical organizations have been formed, which still

exist, most of them in a flourishing condition, and not a few that are now no more.

In giving the history of the numerous churches in this city, those of the several denominations will be classed by themselves, observing as nearly as may be, the chronological order in which they arose.

### *The Reformed Dutch Church.*

In 1659, the people of Brooklyn, in view of the badness of the roads to Flatbush, and the inability of the aged minister there to bestow any considerable portion of labour upon them, petitioned the governor for permission to call a minister to reside in their town. As yet, no house of worship had been erected. But their request was granted, and the Rev. *Henricus Solinus* (Henry Selwyn) having been called from Holland, was installed, Sept. 3rd, 1660. About this time, a separate, but collegiate church, was organized, Mr. Polhemus having furnished Mr. Selwyn with a list of the members residing in this vicinity. Mr. Selwyn took leave of the congregation, July 22nd, 1664, and returned to Holland. And though he afterwards returned to this country, he never resumed his charge on the island.

In 1666, the first house of worship was erected, and according to the Dutch custom of those days, was placed in the middle of the highway. It stood a little to the east of the junction of Fulton and Joralemon streets, near the present site of the Military Garden. It remained without material alteration just 100 years.

In 1766, it gave place to the old stone church, which many still living can recollect, as occupying the same site at the commencement of this century. The walls were very thick and compact, so that they were demolished, as an eye-witness testifies, with immense labour.

On the 4th of March, 1807, the Consistory resolved, that it was expedient to erect a new stone church; and immediate measures were taken to carry the resolution into effect. The foundation was laid by day's work, and when it was prepared to receive the water-table, the corner-stone was laid, with appropriate services by the Rev. Peter Lowe, who had been invited for the occasion. The precise date is not retained, though it is known to have been before the 15th of May. The building was completed, at a cost of $13,745 53; and was dedicated Dec. 23rd, 1807, Dr. Livingston preaching the sermon, from Heb. iv. 12. This edifice was erected on the

south side of what is now Joralemon street, standing back of the present edifice; and though a very substantial building, was incapable of enlargement, which the increase of the congregation subsequently demanded. Accordingly,

In 1834, the present brick Church was erected, and dedicated May 7th, 1835. It is a spacious edifice having a colonnade both in front and rear.

Although Mr. Solinus, the first minister, was installed in this town, he was undoubtedly regarded as a collegiate pastor of the other churches, as his successors continued to be. Hence the ministers of this church were the same with those already mentioned in connexion with Flatbush, till the dissolution of the collegiate charge.

In 1806, the Rev. *Selah S. Woodhull*, D.D., was installed sole pastor. He was dismissed in 1825, to enter on a professorship in New Brunswick, where he died, Feb. 27th, in the 40th year of his age.

The Rev. *Ebenezer Mason* succeeded Dr. W. He resigned his charge, April 16th, 1828. This church having previously held its connexion with the Classis of New-York, was transferred to the Classis of Long Island, Nov. 14th, 1826, under the care of which it has remained.

The Rev. *Peter P. Rouse* was installed Oct. 13th, 1828, and died June 4th, 1832, in the 33rd year of his age.

The Rev. *Maurice W. Dwight*, D.D., was installed on the 4th sabbath in May, 1833, and is the present pastor.

2. The *Second, or Central Dutch Church* was gathered by the labours of the Rev. *John Garretson*, who was appointed by the Board of Missions of the R. D. Church, to labour in Brooklyn. This appointment was unanimously approved by the L. I. Classis, Oct. 11th, 1836; and a church, consisting of 11 members was organized March 3rd, 1837. Mr. Garretson left in November following.

In Feb. 1838, a call to Mr. *Henry P. Tappan* was declared in order, and the Classis met March 12th for the purpose of acting thereon. Mr. T. having accepted the call, the Classis proceeded to his examination; which was not sustained. This decision was made, by the unanimous vote of the Classis, consisting of 19 members, besides 2 *deputati* from sister-Classes.

The result produced a schism, which will come under notice hereafter. But the church proceeded to erect an edifice, the

corner-stone of which was laid Sept. 16th, 1839. It is a brick building, 60 by 84 feet, and cost about $26,000. It stands on Henry street.

The Rev. *C. C. Van Arsdale* laboured sometime with this infant church, and received a call, in April, 1839, to become its pastor; which, after a considerable delay, he did not accept.

In April, 1841, the Rev. *Jacob Broadhead*, D.D., was installed pastor, and remains in the charge.

3. The Third, or *South Dutch Church*, (at Gowanus,) was organized, July 14th, 1840. A church edifice had been previously erected, in 1839, about a mile south of that village; and subsequently, they purchased another in the village, which had been built in 1838, by the Fourth Presbyterian Church. They now occupy both buildings, holding service alternately in each.

The Rev. *Cornelius C. Van Arsdale* first laboured about a year with this church in its infancy.

The Rev. *Samuel M. Woodbridge*, the present pastor, was ordained, Dec. 12th, 1741.

### *Episcopal Churches.*

1. The introduction of the Episcopal service into this town, was nearly coeval with the entrance of the British army. Although it has been conjectured that it was some years antecedent to that event, there is no evidence of the fact. Before the revolution, the settlement was still very small, and all the inhabitants, it is believed, were connected with the Dutch congregation, which then constituted the only religious society.

During the war, as it was natural to expect, the British officers had divine service performed, according to the forms of their own church. Where they usually met, is now not known, but with a truly catholic spirit, the Dutch people kindly allowed them the use of their church, when not occupied by their own ministers. This Gen. Johnson recollects as a fact.

It appears from Mr. Fish's recent publication, that the Rev. *James Sayre*, officiated from 1778 to about the time of the "evacuation," in 1783. He then removed to Connecticut, where he died, Feb. 18th, 1798.

The Rev. *George Wright* officiated in the following year. The place of meeting was a private dwelling, in what is now

Fulton street. The congregation afterwards occupied a barn, and then a building which had been erected by the British during the war, which was fitted up for the purpose. In 1785, a small frame house, which had been erected on the present Episcopal burying ground in Fulton street, became the place of worship, and was consecrated by bishop Provost, in 1787, and the society was incorporated April 23d of that year, under the style of the "*Episcopal Church of Brooklyn.*" Mr. Wright removed in 1789.

The Rev. *Elijah D. Rattoone* succeeded in the fall of 1789, and resigned in March, 1792, upon accepting a professorship in Columbia College.

The Rev. *Samuel Nesbitt* was the rector of this church from Jan. 1793 to 1798. June 22d, 1795, the church was reorganized and incorporated under its present name, "*St. Ann's Church.*"

The Rev. *John Ireland* officiated from 1798 to 1807. May 30th, 1805, a new stone church was consecrated, which had been erected in the preceding year, on the corner of Sands and Washington street. The walls of this building were so much injured a few years afterwards, by the explosion of a powder house in the vicinity, that they were deemed unsafe, and the present edifice was erected in 1824.

The Rev. *Henry Feltus*, D.D., was rector from 1807 to 1814.

The Rev. *John P. K. Henshaw*, D.D., from 1814 to '17. He removed to Baltimore, and in 1843 was elected bishop in Rhode Island.

The Rev. *Hugh Smith*, D.D., from July 1817, to '19.

The Rev. *Henry U. Onderdonk*, D.D., was the rector from Nov. 1819 to '27. He removed to Philadelphia, having been elected assistant bishop of that diocese, to the sole charge of which he succeeded on the death of bishop White. He resigned his episcopate in 1844.

The Rev. *Charles P. McIlvaine*, D.D., after officiating here from 1827 to '33, was elected bishop in Ohio in 1832, and removed thither in the following year.

The Rev. *Benjamin C. Cutler*, D. D., the present rector, succeeded in 1833.

2. *St. John's Church* was organized in 1826. The edifice was erected by the Rev. *Evan M. Johnson*, on his own ground, and at his own expense, who still continues to be the rector. It stands on Johnson street, corner of Washington.

The congregation purchased the building and enlarged it in 1832.

In 1835 the Rev. *Jacob W. Diller* was employed as an assistant minister, who was succeeded by the Rev. *Stephen Patterson*. The Rev. *C. S. Henry*, D.D., now occupies that station.

3. *Calvary Free Church*, (in Pearl street,) arose from the dust of one that had been formed in 1833, under the style of "St. Paul's," and was dissolved in 1840. The new organization was made in the same year, under the above name, at which time the Rev. *William H. Lewis* became the rector, and still remains.

4. *Christ's Church*, (Clinton street,) was organized in 1835. The Rev. *Kingston Goddard* became the rector, in 1837. A temporary place of worship was occupied in Pacific street, till the present edifice was consecrated, July 28th, 1843. In the summer of 1841, the Rev. *John S. Stone*, D.D., succeeded to the rectorship.

5. *St. Luke's Church*, (Clinton Avenue,) was organized in 1842, (from the elements of a defunct church which had been formed in 1835, under the name of *Trinity Church*,) when the Rev. *Jacob W. Diller* became the rector. The edifice is a stone building, 45 by 60 feet, which had been erected, and was consecrated in 1836.

6. *St. Mary's Church*, (on Clason Avenue,) at the Wallabout, was organized in 1837, at which time a small edifice was erected, which was enlarged in 1841, so as to be capable of accommodating 300 persons. The Rev. *Joseph Hunter*, who commenced this enterprise with a Sabbath school, and acted as lay reader to the small assembly connected with it, is the rector.

7. *Emmanuel Church*, (Sidney Place,) was organized in 1839, and the edifice was erected in the following year. The Rev. *Kingston Goddard* was the first rector, and was succeeded in 1844 by the Rev. *Francis Vinton*, who is now in charge.

8. *St. Thomas' Church* was organized in 1843, as a free church, under the ministry of the Rev. *John F. Messenger*.

The place of worship is a small building on Navy street, near Myrtle Avenue,—but the congregation are now engaged in the erection of a new church on Willoughby street.

"A large Gothic Edifice is now in the progress of erection, by *E. J. Bartow, Esq.*, but whether intended for one of the present congregations, or for a new one, has not transpired." The foundation was laid in Aug. 1844, and is expected to be enclosed before the approaching winter. It is by far the largest edifice in the city, being 145 feet long, (including the tower of 27 feet,) and 80 wide. Besides this a vestry and lecture room attached to the rear, make the whole structure 170 feet in length.

### *Presbyterian Churches.*

1. The *First Presbyterian Church*, of Brooklyn, was organized with 10 members, by the Presbytery of New-York, March 10th, 1822. The church edifice was erected of brick, in Cranberry street, the same year, and afterwards enlarged. Its present dimensions are 85 by 55 feet; the cost was about $15,000. A lecture-room was subsequently erected at a cost of $7,000.

The Rev. *Joseph Sanford* was ordained Oct. 22d, 1822, the first pastor. He was dismissed Jan. 11th, 1829, and removed to Philadelphia, where he shortly after died.

The Rev. *Daniel L. Carroll*, D.D., the *second* pastor, was installed March 18th, 1829, and was dismissed July 9th, 1835.

The church remained vacant nearly 2 years, during which time, the Rev. *John C. Backus*, *Jonathan Brace*, and *Jonathan D. Condit*, were successively called, but declined.

The Rev. *Samuel H. Cox*, D.D., the *third* and present pastor, was installed May 8th, 1837.

In Nov. 1838, immediately after the division of the Synod of New-York, a corresponding division took place in this church. About 40 families, including 3 elders, and about 100 members declared their continued adherence to the Presbytery of New-York, which remained attached to the (O. S.) Synod and General Assembly; and therefore claimed to be "the First Presbyterian Church of Brooklyn;" while the pastor, 7 elders, and about 550 members acknowledged the jurisdiction of the "Presbytery of Brooklyn," which had been erected by the (N.S.) Synod in 1838.

2. The minority retired, and maintained public worship in the "Court Room," for about a year; when after various ineffectual efforts, to secure an amicable division of the property, they resolved on erecting a new edifice, the corner-stone of which was laid, Sept. 3rd, 1839. The building stands on the corner of Fulton and Pine-apple street; its dimensions are 85 by 65 feet; is in the Gothic style of architecture, and cost $40,000, including the ground. It was dedicated in 1840.

The Rev. *Melancton W. Jacobus* was ordained pastor, in 1839, and remains in the charge.

3. The *Second Presbyterian Church* was organized, by the Presbytery of New-York, Oct. 25th, 1831, from a colony of the First Church, consisting of 31 members. They first erected a lecture-room on Adams' street, near Nassau, which was opened, May 1st, 1832. In 1833-4, a church edifice, of brick, 103 feet by 75, was erected on Clinton street, near Fulton, at a cost of about $24,000, and $4,000 for the ground. It was dedicated May 4th, 1834. A lecture-room was subsequently built on an adjoining lot, at a cost of $6,000, the former having been disposed of for $8.000.

The Rev. *Ichabod S. Spencer*, D.D., was installed pastor of this church, March 22nd, 1832, and still remains in charge.

4. The *Third Presbyterian Church* originated in an effort to extend gospel privileges in the south-east part of the city. A sabbath-school was set up, in a building erected for that purpose, on Nassau street, opposite Stanton, in 1832 or '3. Subsequently, a prayer-meeting was held there, and in the spring of 1834, a sabbath evening service was regularly maintained. A church, consisting of 35 or 40 members, was organized April 22d, 1834, and taken under the care of the Third Presbytery of New-York. In the autumn of that year, the Rev. *Rollin S. Stone* was installed pastor. He was dismissed April 4th, 1837. About this time, the congregation removed to "Classical Hall," where they continued to worship some 2 years.

In Aug. 1837, the Rev. *William B. Lewis* commenced labouring here, and was shortly after installed pastor, in which relation he still remains.

In 1839, the congregation erected an edifice 75 by 50 feet, on Jay street, near High, at a cost of $15,000, including the ground.

5. The *Fifth Presbyterian Church*, now existing, is an entirely distinct organization from one which had previously borne the same name, and will be noticed hereafter.

The Rev. *George Duffield*, Junr. was ordained in Jan. 1841, in the church which had been built by *Samuel A. Willoughby*, Esq., on the corner of Pearl, and Willoughby street, in 1839. A short time afterwards, a church of 20 members was organized. The building is 70 by 40 feet, and cost $10,000.

6. The *South Presbyterian Church* was organized Sept. 18th, 1842, with 72 members, and the Rev. *Samuel T. Spear* was installed pastor, May 14th, 1843, by the Presbytery of Brooklyn. Their first place of worship was a School house on Pacific street, which they purchased and occupied till the present summer. The foundation of a beautiful edifice, laid in the autumn of 1844, was completed, and first opened for divine service, Aug. 24th, 1845. It stands on Clinton street, corner of Amity, and its dimensions are 60 by 115 feet, including a lecture-room in the rear. The whole cost about $28,000.

7. The *Wallabout Presbyterian Church* was organized by the Presbytery of New York, Dec. 20, 1842, and consisted of 16 members, 9 of whom were dismissed from the Presbyterian church, under the Rev. Mr. Jacobus. Their first place of worship was the upper room of the "Academy" in Skillman street, which they occupied for more than 2 years.

The Rev. *Jonathan Greenleaf*, by whose indefatigable labours, this enterprise was commenced, was installed pastor, March 8th, 1843. In the latter part of 1844, a church edifice 65 by 50 feet, was commenced, on Franklin Avenue, near Myrtle Avenue, which was completed, and dedicated, March 27th, 1845. It is a neat building of wood, with a Lecture Room and other convenient apartments, in the basement, and the whole has been completed without encumbering the congregation with debt, at a cost of $5,000.

A church organization has recently been made at the Naval Hospital, by the Rev. *Charles S. Stewart*, the Chaplain; but of how many members it consists, or on what platform it has been established, has not been ascertained.

### *The Baptist Churches.*

1. The "First Baptist Church in Brooklyn" was incorporated Oct. 15th, 1823. The church originally consisted of

11 members, though the exact date of its organization has not been ascertained. Their first place of worship was the District School House, No. 1: but measures were taken at an early period to erect a church edifice. A lot was purchased on Pearl-street, between Concord and Nassau, for $4,000, and a house, 60 by 40 feet, was erected, which the church occupied about 10 years. In 1834, a lot was purchased for $7,000 on Nassau street, near Fulton, on which they erected, the same year, a brick edifice, 80 by 60 feet, at a cost of $17,000. The former lot and building were sold to an Episcopal congregation.

The Rev. *W. C. Hawley* or *Holly*, the first pastor of this church, was ordained, shortly after its organization. He was succeeded by the Rev. Messrs. *Lazell*, *Leland*, *Howard and Silas Ilsley*—though the dates of their settlement and dismission have not been ascertained. It was during Mr. Howard's ministry, that their present house of worship was erected.

The Rev. *James L. Hodge*, the present pastor, commenced his labours here, in the autumn of 1841.

2. The *Pierpont Street Baptist Church* was organized of 40 members, in April 1840; when the Rev. *E. E. L. Taylor*, who had commenced the enterprise, the year before, became the pastor, in which relation he continues.

The corner stone of a Gothic edifice, 77 by 60 feet, was laid July 20th, 1843, on Pierpont street, corner of Clinton, which was finished the following year, at a cost of more than $14,000, besides the lot which cost $5,000.

3. The *South Baptist Church* was organized in April 1845, with 70 members, principally from the First Baptist Church. A small building for a Lecture Room has been erected on Livingston street. This church does not yet enjoy the labour of a settled pastor.

### *Congregational Churches.*

The first Congregational or Independent church in this town was organized in 1785, which has long since ceased to be.

A second organization in 1838, under the style Congregational, having shortly after adopted another platform, will be noticed hereafter.

1. The "Church of the Pilgrims" was organized by a Congregational council assembled Dec. 22nd, 1844, consisting of about 60 members, a large number of whom were dismissed from the Presbyterian churches of this city. It appears to

have originated in a very natural desire on the part of the emigrants or descendants of New England to enjoy the institutions of the gospel, according to the mode practised by their pious ancestry.

The incorporation bears date Dec. 24th, 1844. The congregation have erected a stone edifice, on Henry street, corner of Remsen, 80 by 100 feet, including a lecture-room in the rear, at a cost of about $50,000, and is nearly completed. The church does not yet enjoy the labours of a settled pastor.

2. The *Free Congregational Church* was constituted June 16th, 1845, by a vote of the Free Presbyterian Church worshipping on the corner of Tillary and Lawrence street, by which they resolved to change their platform.

In the month of September they gave a call to the Rev. *Isaac N. Sprague* of Hartford, Ct. to become their pastor, which, it is understood, he has accepted.

*The Methodist Episcopal Churches.*

1. The *First Meth. Epis. Society* in Brooklyn was incorporated May 19th, 1794. A class had probably been formed some time before, as the itinerating preachers had officiated here, more or less, for several years. Their first house of worship was erected on Sands' Street, about the time of the incorporation. It was enlarged in 1810, and rebuilt in 1844. It is a substantial brick building, 80 by 60 feet, and cost $10,500.

2. The *York Street Church* on the corner of York and Gold was erected in 1823. Its dimensions are 65 by 50 feet, and its cost $5,000.

3. The *Washington Street Church*, 80 by 60 feet, was erected in 1831, at a cost of $15,000,

4. The *Ebenezer Church* was organized June 18th, 1837, when a class of 8 persons was formed at the Wallabout. Preaching was first held in a school-house. In 1841 a church edifice, 40 by 35 feet, was erected on Franklin Avenue, at a cost of about $2,000, besides $800 for the ground.

5. The *Centenary Church* owes its origin to the dissatisfaction of a large portion of the Washington Street congregation with the appointment of a preacher to that station in 1838. They remonstrated against the appointment, while the Con-

ference were still in session, but without effect. The house of worship being under the control of the congregation, the people refused to receive the appointed preacher, and provided themselves with another.

The preacher appointed by the bishop, and those who adhered to him withdrew, and maintained service, during the current year, at "Classical Hall."

In 1839 a new society was organized, and a church erected on Johnson Street, corner of Jay, 80 by 50 feet, for $8,000, which was finished and occupied in 1840. It received its name from the date of its commencement, that year being the centenary of methodism.

6. *South Brooklyn Church* (at Gowanus, 18th street,) is still in its infancy. A small church edifice was erected in 1842. The incorporation was made Feb. 4th, 1844, under the style "Sixth M. E. Church of Brooklyn." The building is small, 25 by 35 feet, and cost $700.

7. The M. E. Church in Pacific street is of recent organization. A certificate of incorporation with the above title, was recorded Oct. 28th, 1844; but under an apprehension of some mistake, was renewed Jan. 29th, 1845. The society at present occupy a small building on Pacific street near Court. Although it does not appear in the reports of the last Conference, a preacher was appointed to this station for the current year.

8. In the course of the past summer (1845) a small building has been erected on Carleton Avenue, near Myrtle Avenue; and preaching has been commenced and is continued there, by several local preachers; but as yet no ecclesiastical organization has been made. A certificate of incorporation of the "Eighth M. E. Church of Brooklyn" was recorded in the Clerk's office, Feb. 24th, 1845, and is presumed to be this congregation, as no other is known to which it can apply.

The *Bethel Church* is an ecclesiastical organization which had its origin in a laudable desire to provide the regular means of grace for seamen, and the floating population along the East River. Accordingly, about the year 1842, a society was formed under the name of "The Brooklyn Bethel Society," for the attainment of the object. A large room was hired on Main street, near the Catharine st. Ferry, and pub-

lic worship established there. After some time, Mr. *William Burnet*, a local preacher of the Methodist connexion, was engaged as a stated preacher, and has continued his labours very acceptably to the present time.

On the 15th of Jan. 1844, the Rev. Dr. Cox of the Presbyterian, and the Rev. Mr. Sewall of the Methodist Episcopal Church, Washington street, met at the Bethel, and organized the "Bethel Church." It consisted originally of 22 members; and at the present time, about 50, with 12 candidates for admission.

Its articles of faith and order, we have not ascertained; but it is presumed to be evangelical in its character, though it has no connexion with any of the various christian churches with which it is surrounded. But all regard it as a benevolent enterprise, which is worthy of their sympathies and prayers.

The following churches, though bearing the name of *Methodist*, have no connexion with the regular M. E. Church, or with one another.

1. *The Primitive Methodist Church* of Brooklyn was, at first, a branch of that in New York, and they commenced worship here on the 1st Sabbath in July, 1836. The meetings were first held in an orchard at the Wallabout, near what is now Clason Avenue. On the approach of cold weather, they assembled in a private house. The first organization consisted of 2 male and 8 female members. They were supplied by travelling preachers. In the fall of that year, they purchased a lot, in Graham street, on which they commenced the erection of a small house of worship. The whole cost was about $1,700, for a part of which, they mortgaged the house and lot. For a time, the congregation was enlarged, and the number of church members increased to about 40. But their payments not being regularly made, the premises were sold, in 1839, under foreclosure, for $750, in consequence of which the society lost all that they had previously paid, and were turned out of doors.

Shortly after a division in the church took place, a part of the society becoming Protestant Methodists. The Primitive established their worship in a more compact part of the city, in a house previously occupied by the Third Presbyterian Church on Nassau street, near Stanton. In the beginning of 1843, they removed to "Classical Hall," and shortly after to a small

building in High street. In 1844, they purchased a lot in Bridge street, between Tillary and Concord, where they have erected a small house, 25 by 28 feet, at a cost of $2,100, including the ground. The congregation consists of only 15 or 20 families, and they have about 35 communicants. Their protracted trials might excite general sympathy, but for the folly of multiplying ecclesiastical organizations, where there is no radical difference of sentiment.

2. The *Protestant Methodist Church* will be the subject of subsequent notice.

3. The (True) Wesleyan Methodist Church was organized in April, 1845, and consists of 30 members. It is in connexion with the organization formed at Utica, May 31st, 1843. This congregation holds worship, at present, in the Hall of an Academy on the corner of Atlantic and Henry street.

*Coloured Churches.*

1. *The African M. E. Church* is in High street. The date of its organization has not been ascertained, but it is one of the oldest and most flourishing of this denomination. The church now consists of 209 members. The Rev. *Levi N. Hall*, is the preacher in charge.

2. *Mount Zion African Protestant Methodist Church.* In the early part of 1842, the Rev. *William Harden*, a coloured preacher, commenced preaching in Brooklyn. His hearers assembled temporarily, in a room provided in a Rope-walk, in in Nassau street near Jackson. The Rope-walk being burned down, they assembled for a time in private houses. A church of 15 members was organized June 18th, 1842. It now numbers 36. The Society was incorporated under the above name June 4th, 1844, and they have procured a small building in Navy street, near Sands, in which they continue to worship. Mr. Harden is still their stated preacher.

3. The *Asbury African Methodist Epis. Church* in Brooklyn was formed of 21 members, Dec. 29th, 1844, and was incorporated June 5th, 1845. They have purchased a lot on Navy street, near Tillary, for $400, on which they have erected a building 40 by 24 feet, at a cost of $450. The Rev. *Enoch C. Harrington* is their minister.

*Roman Catholic Churches.*

*St. James*, on the corner of Jay and Chapel street, was in-

corporated Nov. 22nd, 1822. The building was finished in 1826, but enlarged in 1845. The value of the building is estimated at $30,000, and the ground at $10,000. Its successive pastors have been the Rev. *John Farman*, appointed in 1824—the Rev. *John Walsh*, in 1830 and the Rev. *Charles Smith*, the present incumbent, in 1842. The number of communicants about 4,000.

*St. Paul's* on the corner of Court and Chapel street, organized in 1836. The building which is 125 by 75 feet, was finished in 1836 at a value of $20,000—the ground $8,000. The first pastor, appointed in 1838, was succeeded in 1840 by the Rev. *Nicolas O'Donnell* the present incumbent. Number of communicants, about 2,000.

*The Church of the Assumption* commenced in 1831. Cost of ground, $3,000, and of the building $1,700. The Rev. Mr. *Bacon* was appointed pastor, in 1842.

The church in *Kent Avenue* was purchased from the Protestant Methodists, the present year, and cost $1,200—improvements $600. The building is not yet dedicated. The Rev. *Hugh Maguire* is pastor.

### *Friends, or Quakers.*

The families belonging to this denomination in Brooklyn, were connected, till of late years, with the two divisions of the Society in the city of New York. The "Orthodox" still retain that connexion, while the "Hicksites" have made an organization in Brooklyn. They commenced a meeting at the "Apprentices Library" in 1835. In the following year, they erected a Meeting House, on the corner of Henry and Clark street, about 50 by 40 feet, at a cost of $3,000—the ground $5,000. The Meeting is regularly maintained, though their number is small.

The *First Unitarian Congregational* Society under the name of the "*Church of the Saviour*," is a large edifice of free stone, erected in 1840 on the corner of Pierpont street, and Monroe place.

The Rev. *Frederick A. Farley* has been the minister since the spring of 1842.

The *First Universalist Society* was incorporated Oct. 10th, 1842. A house of worship was erected on the corner of Fulton and Pine-apple street, which was opened June 22nd, 1843

The Rev. *Abel C. Thomas* has been the minister, since the autumn of 1842.

### *Defunct and Transformed Churches.*

It is a part of the history of the town, and may afford some lessons of instruction, to take a brief notice of the several ecclesiastical organizations, that have existed a longer or shorter time, and then been dissolved or exchanged the platform on which they were founded.

1. As early as 1785, when this ground had been occupied exclusively by the Dutch Church, for a century and a quarter, an "*Independent Meeting House*" was erected, and a Congregation regularly incorporated, with a pastor—an assistant—Treasurer, Secretary, and a board of Trustees. The building stood on the old Episcopal Burying Ground in Fulton street. The congregation did not live long, as a large portion of the members went over to Episcopacy—the building soon passed into the hands of that denomination, and became their house of worship, till the erection of St. Ann's Church. And thus this congregation expired. This was the church of which the Rev. *John Matlock* was pastor, whose name is still remembered by some of the inhabitants.

2. An Episcopal Church, with the name of *St. Paul's*, was "commenced in Sept. 1833, under the auspices of the Rev. *Thomas Pine.*" After continuing service in a school room, about a year, a place of worship, just vacated by a Baptist church, was purchased. Mr. Pine was succeeded by the Rev. *T. S. Brittan.* The building was consecrated in June, 1834, the church having been previously "received into connexion."

As the congregation depended entirely on voluntary contributions for its support, which proved insufficient to liquidate the debt incurred, after strenuous efforts to obtain relief, in 1839 or '40, "the edifice was sold, and the church suspended or broken up."

3. *Trinity Church* was organized in March, 1835. A stone edifice, 45 by 60 feet, was erected on Clinton Avenue. The Rev. *D. V. M. Johnson*, Dr. *Coit*, and Rev. Mr. *Shimeall*, successively officiated. In 1841, the parish having become embarrassed, public worship was suspended. In 1842, the church was re-organized under the name of St. Luke's, which still exists, and has been mentioned on a previous page.

4. *St. Peter's* (coloured) Church was formed some years ago, but has been suspended for want of support.

5. The *Fourth Reformed Dutch Church* was organized

Nov. 11th, 1840, at the Wallabout. The Rev. *John Knox*, who had laboured some months in the place, was invited to take the pastoral charge, but declined. The Rev. *William Cahoon*, of Cooksackie, also declined a call. In April, 1841, the Rev. *Peter S. Williamson* accepted a call, and was installed on the 2nd Sabbath in May. He was, however, dismissed on the 17th of Oct. following. The congregation being feeble, and enjoying only occasional supplies, the enterprise was abandoned, and the church dissolved by the Classis, in 1844.

6. The *Fourth Presbyterian Church* was organized at Gowanus, by the Third Presbytery of New York, in Feb. 1838. A House of worship was erected shortly after, and the Rev. *Robert R. Kellogg* was installed June 4th, 1839, by the Presbytery of Brooklyn. He was dismissed on the 17th of Dec. following, and the congregation being few, and oppressed with debt, the church was dissolved by the Presbytery, May 9th, 1842; and subsequently, the building was purchased by the Third Dutch Church, as has been previously mentioned.

7. The *Fifth Presbyterian Church*, which was first organized in this city, was entirely distinct from that respectable and growing congregation, which now bears the same name, and has been previously recorded in the catalogue of existing churches. That, which is now the subject of notice, had its origin, in the schism produced in the infancy of the Central Dutch Church. Those members who were dissatisfied with the rejection of Mr. Tappan, by the Classis, in 1838, immediately seceded and set up worship, in a School House in Henry street, near Pine-apple; under the administration of Mr. T., and were, shortly afterwards, organized a "*Congregational Church.*" In the course of a year, the building now occupied by the Fifth Pres. Church, was erected at the sole expense of *Samuel A. Willoughby*, Esq., and this church removed to that building, which was dedicated May 30th, 1839; Mr. T. still continuing their preacher. In the spring of that year, the church changed its order, and placed itself under the care of the Presbytery of Brooklyn, by the name of the "Fifth Presbyterian Church." In the minutes of the Triennial General Assembly of 1839, this church is reported as consisting of 30 members, and Mr. Tappan, pastor; but the date of his installation or dismission has not been ascertained, though he left the church in the course of that year. Immediately afterwards, another pastor was called, as appears, from the following notice published in the L. I. STAR, under date of Dec. 31st, 1839:—

"Fifth Presbyterian Church, Brooklyn, N. Y. This little church, gathered by the labours of the Rev. H. P. Tappan, after some serious trials connected with the withdrawment of his valuable ministrations among them, have, as we are happy to learn, called the Rev. Absalom Peters, D. D., with perfect unanimity, to become their pastor. Their prospects are therefore encouraging; and our city may rejoice, not only with the congregation, and the neighbourhood, but in the accession of Dr. Peters to the number of our citizens and our clergy."

It is also added "Note.—The public, especially in this city, ought to know, that, as the neat and commodious edifice, in the south-eastern district of our city, corner of Pearl and Willoughby streets, in which the Fifth Presbyterian Church now worship, was built and owned, at first, by private munificence, so it has been lately purchased, and is now owned by the Congregation."

For some reason, which has not been ascertained, Dr. P. was not installed, though arrangements were made for that purpose; and the church and congregation shortly after removed from the building above mentioned, to a school-room near the South Ferry, where Dr. Peters continued to preach. After a few weeks, information was given, that there would be no more preaching, in that place, until further notice. It is presumed, that the church was soon after disbanded.

8. The *Sixth Presbyterian Church* was organized at the Wallabout, Jan. 26th, 1840, by a Committee of the Brooklyn Presbytery. It consisted of 10 members, to whom 8 more were soon after added. At a subsequent meeting for the election of a pastor, the vote was divided, but a majority being for the Rev. *James Knox*, he was called, but declined. He, however, continued to labour here about 3 months. After his departure, the undertaking was abandoned, and whether the church was formally dissolved or not, it has become extinct.

9. The *Free Presbyterian Church* was organized with 36 members, March 22nd, 1841, and the Rev. *Russel J. Judd* installed pastor, the 1st of May following, by the Presbytery of Brooklyn. He was dismissed in the autumn of 1843.

In the spring of 1844, the Rev. *Edward Reed* was installed, and dismissed in about a year.

Subsequently, this congregation purchased the edifice erected by the Second Baptist Church on the corner of Tillary and Lawrence street, which stands on leased ground.

In the spring of 1845, the church, having become vacant, unanimously agreed to change their order and become Con-

gregational. It has been previously noticed among the existing churches.

10. The *Second Baptist Church* was organized about the year 1830, with 7 members. They first held worship in a school-house, on the corner of Henry and Pine-apple street, In 1834, a church edifice was erected on a leased lot, corner of Tillary and Lawrence street, at a cost of about $4,000. The Rev. *Jacob Price*, *C. F. Frey*, *John Beetham* and *Octavius Winslow* successively laboured here; but whether any of them were settled as pastors is not ascertained. In the autumn of 1838, this church was dissolved, and the building sold to the Free Presbyterian congregation.

11. The *Protestant Methodist Church* originated in a schism, which took place among the primitive Methodists, in 1839. The secession first assumed the style of "Wesleyan Methodists," and hired the building that had been erected by the primitive society, and sold for the debt, with which it was encumbered. The preacher of the original society went with the secession. For a while the new organization appeared to prosper, and numbered nearly 100 members. They purchased a lot of ground on Kent street; and in the autumn of 1840 commenced the erection of a church, 30 by 40 feet, which was completed at a cost of about $2,000, and occupied in the spring of 1841. Difficulties subsequently arose, and the society being in debt, and unable to extricate themselves, early in the present year, the church was exposed to sale, and purchased by the Roman Catholics, who now occupy it. It is understood that the society is dissolved.

12. The writer has been informed, that a Unitarian society was collected in this city, previously to that which now exists; but, of its organization and dissolution no particulars have been ascertained.

In reviewing this list of churches, the most of which have been formed and become defunct in the last 12 or 15 years, t will be seen that in general, they have arisen and fallen, on th e principle which is becoming quite too popular in ecclesiastical, as well as in secular concerns, of *running into debt*. This has evidently been the great root of the evil.

From the great facility of obtaining money *on loan*, a little handful of sanguine people, flattered with the idea of becoming the founders of a new congregation *of their own*, cut loose from the churches, with which they are connected, and which, in many instances, are neither too strong nor yet overflowing.

By their own subscriptions, which are frequently so large as to embarrass themselves, and perhaps with the aid of particular friends, they raise money enough to purchase a lot of ground; and then a host of money-lenders are ready to loan enough to rear the building, with the safe security, of a mortgage on the house and grounds, provided the building is kept covered by insurance. But here an additional evil is often permitted to enter. Instead of a plain, but neat edifice, of sufficient dimensions to accommodate the infant congregation, and meet its reasonable expectations, for many years, which might, when necessary, be sold, for its real value, to some other new society, the views and feeling of both borrowers and lenders, demand that it shall be a spacious building, finished both externally and internally in a style that will command notice, and attract occupants. And here lies a capital error of this popular scheme. The fact is entirely overlooked, that those persons, who are to be most relied on, to promote the highest interests of a church, and build up the *spiritual temple*, are not usually those who are allured to the house of God, by the beauties of architecture, the splendour of ceilings and cornices, or the softness of cushions. And it should be recollected that even those who deem these accommodations desirable or essential, are very slow to cast in their lot, with a small congregation, who are known to be *in debt*, for all these comfortable appendages.

But there is another prominent point from which it is well to take a view of such an enterprise. An infant congregation generally find themselves sufficiently burdened to raise an adequate support for divine institutions, during the first few years. What then must that burden be, when you add to it, the *interest* of from 10, to $20,000, from year to year? Is it any wonder, tha many a congregation soon sinks under the load; and those that survive, groan under the weight, till another generation, provoked at the injustice of their predecessors, in imposing upon them such a tax; in resentment, rather than with a good will, put their hands into their pockets, and wipe off the disgraceful debt, or what is more common, abandon the whole concern to the hammer.*

* Actual injustice to the mechanics and labourers sometimes results from this pernicious practice. The writer is informed of an instance, (not on Long Island,) in which a church, built in the most costly style, was mortgaged for less than half its cost, for money to finish it; which was sold under a foreclosure as soon as it was completed, and purchased for the congregation in another name, for little more than the mortgage, while many

In dropping the thread of simple narration, as he approaches the close of his undertaking, the writer feels as if he ought to ask pardon of the good people of Brooklyn for adopting a strain of didactic remark, that might seem designed for their peculiar instruction. But the present strictures have no exclusive bearing on this city. And as the design of the whole work has been to review the past for the benefit of those who are now, or may hereafter come upon the stage, and as this community furnishes some important facts that illustrate general principles, which are of universal application and use, he feels constrained to continue his remarks a little further.

The evil which has been referred to, is not confined to those churches and congregations that have become extinct. There are not a few of those now existing, and generally considered in a flourishing condition, which are groaning in secret, if not actually withering, under the burden of a heavy debt. The writer has been kindly furnished with a statement of the amount of debt now resting on most of the churches of this city; and he was advised by some of the ministers to publish the facts, in connection with each congregation; probably with the hope that the exposure might excite the people to exscind the wasting cancer. But he felt that this would be improper. He may, however, be allowed to say, that, in the list now lying before him, there are *eight* churches whose several debts vary from $5,000 to $18,000, and in the aggregate, amount to $84,000. Such a burden cannot fail to operate as an *incubus*, on both minister and people, and greatly impair their energies in building up the cause of the Redeemer. And though the load may be sustained from year to year, by putting an increased price upon the "sittings," yet it should be recollected, that this very remedy, in its practical operation, is driving the poor—even the *pious poor*—the Saviour's own legacy to his people, from the congregations. And, doubtless, our churches would have more of the spirit of primitive Christianity, if it could be said now, with as much propriety as in those early days, "The poor have the gospel preached to them." Among them, we ordinarily find more ardent piety, and more self-denying effort for the spiritual interests of the Church. But they do not ask to enjoy the privileges of the

of the mechanics, who did the work, were left without their pay. Will such proceedings meet the smiles of a righteous God? Can a congregation flourish, while such an act of injustice remains unrepaired? *Religious* organizations, at least, ought to have *consciences*, even if it be true that other "corporations have no souls."

gospel for nothing. All they require, is, to have the ordinary accommodations of our churches brought within the reach of their limited means. The church that is not in debt can readily do this.

But human nature is always prone to extremes, and there is often danger of falling upon Scylla in avoiding Charybdis. And here it is obvious there is an opposite extreme. While there are some, who are fond of multiplying religious organizations and building churches, far beyond the necessities of a community, (and this is an extensive evil in many parts of Long Island,) there are more who are disposed to keep a large and overgrown congregation together, even after they have not room to sit or stand. In most of our cities there are churches, whose number of communicants, reported from year to year, is greater than the average number of attendants on public worship; and if they were ever actually assembled together, would more than fill the seats on the floor of the church. Now it is evident, that these lists must contain a large number of non-residents, (the watch and care of whom rests on nobody,) besides the usual proportion of aged and infirm persons; or else the members of such churches must be exceedingly remiss even in attending public worship. If none but they were present, the church would always be full.—But when a church has become thus overgrown, that a single pastor cannot keep himself advised, by personal intercourse and observation, of the spiritual condition of *every member*, such a church imperiously requires the labours of an additional pastor, or a separation into two churches. The principle of *colonizing*, properly conducted, is the true mode of forming new churches, especially in cities. And this should be done, not on the mere principle of personal convenience or family gratification, but with a pure and self-denying disposition to enlarge the Redeemer's kingdom.

There are strong inducements in a large and wealthy congration to defer this arrangement too long. It may be painful to sunder sacred associations that have been pleasantly and profitably maintained so long. But these are not to be named among those, who have professed a readiness "to leave father and mother, wife and children, brethren and sisters for the kingdom of God's sake." It will require, at least for a time, enlarged pecuniary contributions; but these will be cheerfully made, by all those who regard the silver and the gold in their hands as the Lord's. Besides, while they remain with such a multitude, they are not doing as much for the cause of religion

as their Master expects and requires. And what ought to weigh more than all, congregations, like individuals, have their period of infancy, vigorous manhood, and feeble age; and like the hive that never swarms, they are liable to be filled with drones, who feel not the necessity of labour: or decrepid age, that has lost all its energies. Instances may be found of old congregations, that have neglected the favoured moment to send forth a young and active colony, on ground that has been soon seized and occupied by rival organizations, which are, at this moment, smaller in numbers and feebler in strength than they were 25 or 30 years ago. Therefore while guarding against the needless multiplication of churches, it is important, in every growing city and village, for existing congregations to consult, not merely their individual prosperity, but the demands of the increasing population. And it will be found that those denominations that have acted most *judiciously* on the *colonization principle*, have made the greatest and most abiding progress.

*Summary.*—The city of Brooklyn contains 46 organized religious societies, the most of which have houses of worship; viz., 3 Reformed Dutch—8 Episcopal—7 Presbyterian—3 Baptist—2 Congregational—8 Episcopal Methodists—3 other Methodists—3 Coloured Methodists—4 Roman Catholics—1 Friends—1 Unitarian—1 Universalist, and 2 without denominational distinction. Besides these, there are 2 or 3 others, which are at present in a forming state, but have not as yet been regularly organized.

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## CONCLUSION.

In reviewing this very imperfect sketch of the annals of Long Island, which have been traced with particular reference to the religious privileges enjoyed by successive generations, through a period of more than 200 years, there are many topics which suggest important lessons of instruction, and which it would be profitable to bring before the mind of the reader. But only two or three suggestions can be made.

It is obvious to remind the inhabitants of this extended isle that their lot has been cast, if not in a land literally "flowing with milk and honey," yet in a region highly distinguished,

from the first day of its settlement by a civilized people, by gospel privileges. It is a most grateful reflection, that the very first Sabbath after the first colony was planted on the eastern extremity, was cheered by the sound of the blessed gospel proclaimed by a duly authorized minister, to a Christian assembly, regularly united in covenant, and constituted a church of Jesus Christ. And that there, in the course of a few months, stood the first temple that was ever erected to the God of Heaven, within the wide territory of what is now called the "Empire State." And from that day to this, churches have been multiplied, till they are now found in almost every little neighbourhood from shore to shore, to the number of 213. And though it is obvious, that in some towns, the rage for building houses of worship, and organizing distinct congregations, has been carried to an extent that has injured rather than advanced the cause of religion, by dividing the strength of the population beyond their ability to sustain divine institutions; yet it must be confessed, that in regard to the privileges of the gospel, the people of this island are a highly favoured people. There is at the present hour, on an average, a place of worship for every assembly of 677 individuals that might be convened.

Nor are these, to any great extent, silent temples, or those that send forth the cry of "peace, where there is no peace." In the most of them, the voice of prayer and praise, and of faithful instruction is heard every Sabbath day; and "whosoever will may come," and learn the way to heaven. Besides this, Long Island has been blessed, from the time of its settlement, with a succession of able, pious, and faithful ministers, some of whom, in a less retired situation, would have been extensively admired and celebrated. But here unknown, and undiverted from their great work, they have spent their lives in trying to save souls. It is believed, that in very few, if in any district of this country, of equal extent, there is a more general knowledge of the only way of life and salvation, than in the greater part of this isle of the sea. On this point, the writer speaks from some personal knowledge. More than 30 years ago, he made two voluntary tours of a fortnight each, preaching one or more times every day, and visiting from house to house, in the most retired situations, where no assembly could be collected, and he did not find a single individual of adult years, who appeared to be ignorant of the great plan of salvation. And, in both instances, he returned under the deep conviction, that if any one perished from this highly favoured

region, it would be most emphatically true, that "his blood would be on his own head." There is reason to apprehend, that this is equally true at the present time.

In this connexion, the writer is led to a renewed expression of regret in failing to execute one part of his original plan. It was his design, as stated in the preface, to have given a brief outline of every clergyman, who has laboured for any length of time on the island, and has gone to his account. But sufficient has been done on this head to secure the practical benefit intended to be accomplished.

Will the ministers of the gospel, then, who are now occupying these heights of Zion, in these favoured churches, permit one who is a simple elder, without assuming the attitude of their teacher, to call the attention of those who are also *elders*, to one obvious fact?

In tracing the history of different congregations, or of the same congregation at different periods, it is remarkable to observe, how every minister, who has spent much time in a place, has left the impress of his own image enstamped on the community. This is observable in almost any part of the country, but there are some obvious reasons which will suggest themselves to every reflecting mind, why this fact should be more conspicuous, in this isolated situation. The converse of the maxim which the Lord applied to Israel, is here most remarkably illustrated, "Like priest, like people." In almost any congregation, where a minister has had the opportunity of moulding the character of the people for a number of years, it is easy to trace the influence, and even to discern the features of his own character in the aspect of the community, long after he has been laid in the grave. In fact, there are not only individuals, but congregations on Long Island, that at this day, exhibit the peculiar characteristics of the ministers that laboured on that ground more than 100 years ago. And as noxious weeds always more readily take root, and grow with greater luxuriance in this fallen world, than the most precious grain, it is not wonderful that the influence of erroneous, erratic, and even indolent ministers, should be more effective and abiding, than of the most circumspect and devoted servants of the cross. Still the influence of faithful men, under however unfavourable circumstances it may be exerted, is not lost, but will long survive, when they are dead and gone.

This consideration is well adapted to impress the mind of every minister of the gospel, with a deep sense of the awful

responsibility under which he is daily acting. He is not only living for eternity, as it respects his own individual recompense, but he is constantly fitting the people of his charge for the awards of the final judgment. And not only those now living, and especially the children and youth who are growing up under his nurturing hand, and forming their characters from his instructions and example, but generations yet unborn are to be trained and moulded by those, whom he is forming to become faithful or unfaithful parents, to those who shall come after them.

In reviewing his own imperfect ministry of 40 years, the writer is deeply conscious that he has nothing to boast of, but much to be humbled for; yet a deep sense of his own imperfections and shortcomings ought not to deter him from exhorting and entreating his brethren, with his own soul, to greater circumspection and fidelity in their high and holy calling, remembering that "they watch for souls, as they that must give account," and that, when they are "dead, they will yet speak" for the weal or wo of those that shall come after them. "Be thou faithful unto death," says the great HEAD of the church to his servants, "and I will give thee a crown of life."

And though the writer cannot claim it as a right, he would embrace this opportunity as a privilege, to speak a word of advice to the churches of the Island, to which his earliest attachments were formed, in all the *ardour* of a "first love," and which was strengthened and cemented by one of the most glorious seasons of grace, that it has been his privilege ever to enjoy. And now, after having been an exile from his native isle for more than 30 years, he is permitted, in the good providence of God, to return again, to lay his dying head on its bosom;—now, when the ardour of youth has long since subsided, and the frost of 60 winters has chilled the vital current, and passion has settled down into a calm and genial glow, he still feels it to be a privilege to renew the recollection of years gone by, and recall those happiest days and brightest scenes of a checkered pilgrimage. And though the ground is now occupied, and the churches are composed of almost an entirely new generation, and only a *single watchman* who stood on these walls at that time, now stands trembling with age, just ready to depart, he still loves these churches for their fathers' sake.

With these facts in view, the present ministers and churches of Long Island will pardon the presumption of calling their serious attention to one more point, deeply involving the suc-

cession of the church. The great duty of parental instruction and discipline is God's own ordinance, for the formation of the character of each successive generation, and the preservation of religion in the world." "*These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand; and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.*" Deut. vi. 6–9.

The Sabbath School is a noble and excellent institution, in its original design, intended for the benefit of those who enjoyed no means of instruction at home: and there will undoubtedly be countless throngs in glory, who will bless the name of Robert Raikes, for this benovolent scheme. But be it remembered, that this is a *human* institution, while God's own ordinance remains and will remain, to the end of time, unrepealed. And it is worthy of remark, that there is no good institution, whether of human or divine invention, that the depravity of man, or the mere love of ease has not prostituted and perverted. And this has been most manifestly the case, with the sabbath-school. Parents, even christian parents, have found it so much easier to turn over their children to the S. S. teacher, than to discharge in person, the arduous duties which God has imposed upon them, that the instructions of the domestic circle are almost entirely laid aside, and a thousand encomiums are lavished upon an invention, which they regard as exonerating them from the irksome discharge of parental duty, and which they expect will lead their children to heaven, without any personal effort on their part. But parental duty cannot be discharged by *proxy;* and there is no possible substitute for parental love. The faithful sabbath school teacher, however interested in his beloved charge, cannot feel those yearnings of soul, that the pious parent feels, for his own child. To profess it, is conclusive evidence of consummate ignorance of a parent's love. God knew all this, and therefore he laid hold of this principle, and sanctified it as a principal means of perpetuating religion from generation to generation.

Ye Sons of the Puritans—Descendants of the Huguenots, and of the pious Dutch, (the men that fled their native country, and took up their residence in a trackless wilderness, for

the rights of conscience and the enjoyment of liberty;) it is right and proper to remind you of your noble ancestry: and duty demands the plain and faithful declaration, that you have greatly declined from the good old ways of your pious fathers, especially in regard to *parental duty*. We live in an age of refined taste and exquisite "sentimentality." The time-honoured standards of our ancestors have become too old and dry for our dyspeptic stomachs, at the present day. The precious catechisms of our several communions, though differing in form and order, yet essentially the same, in the exhibition of the great doctrines of the Reformation, and which our ancestors taught, with untiring diligence to their children, are actually crowded into the back ground, if not entirely out of sight, by countless volumes, adapted to the more fastidious taste of the times, and "illustrated" by the inventions of fancy and the refinement of the arts; till the *Bible* itself has been made a great picture-book, and its DIVINE AUTHOR exhibited, contrary to his own express prohibition, if not in the bulk of a molten image, with the actual members of a human form. And all this to gratify and keep pace with the improving taste of this picture-book age. Nor is this all. Even the prophecies of the sacred volume, which the great minds of the protestant reformers failed to unfold, for the very obvious reason, that they were not designed to be fully understood, till the providence of God should disclose their mysteries, are now professedly made plain to the eye, by the progress of the arts: and even the ordinances of religion are claimed to be illustrated and confirmed by the same happy means.*

The day once was, and its light beamed brightly from Gravesend to Montauk and Oysterpond Point, when the *Bible* and the *Catechism* were the text books of the common-school, and the familiar companions of every domestic fireside. Then

* The writer is fully aware, that he has here fallen on an unpopular theme, and that this undisguised expression of opinion will be ridiculed by some, and regarded by more, as resulting from a want of taste. But he is conscientious in the sentiment he has so distinctly expressed, and embraces this opportunity to enter his dissent from the general sentiment and tendencies of the age. And he is constrained to go one step further, and say, he verily believes, that the influence of book-makers, sustained as it is by the church and the world, is doing more to familiarize and prepare the minds of the rising generation to receive with favour, all the *imagery* and mummery of a corrupt system of religion, that is making extended and rapid progress in our land, than all the sermons, and speeches and writings of their fathers will or can counteract.

too, a goodly portion of every sabbath day was devoted to the recital, explanation and practical enforcement of those excellent forms of sound words. But now, the Holy Scriptures are not only left out of, but actually prohibited from some schools, and what is still more to be lamented, parental instruction is extensively expected to be discharged by deputies.

It is surely high time for the church to awake to this subject. Every great reformation, that has ever blessed the world, has been brought about, by the "turning of the heart of the fathers to the children, and the heart of the children to their fathers;" and this characteristic will mark the approach of brighter and better days. The writer has no wish to have the Sabbath-school abandoned, or that exertions should be withheld to extend its benign influence over the vast multitudes, who would otherwise grow up in ignorance of God and divine things. But he does insist, that the church is suffering—the cause of truth is declining, for the want of a revival of family religion—parental fidelity and systematic instruction. The spirit of the age, in which there is much to commend, and by which much good is effected, is in a literal sense, a *public* spirit. Its field is the world; its operations are necessarily transacted before the public eye; its cry is on the housetop; and the deep impression rests on the public mind, that nothing can be effected in a private way. Now, what we want, is not the abandonment of these great and powerful schemes of operation; but the cultivation of a spirit of humble, unostentatious piety, in the closet and at the domestic altar. This is God's own institution, not the invention of wise and good men, and is calculated to give life and vigour to every public measure to extend the gospel through the world. A new and powerful impulse would be given to all our benevolent enterprises, if we could only succeed in awakening and securing the general attention of our churches, to the long neglected duties of the family circle. In the faithful discharge of these, many a child would catch the missionary spirit, and many a parent would be prepared to give up a beloved son, to carry the glad tidings of salvation to the perishing heathen. "O! Lord, revive thy work."

Inhabitants of Long Island! remember your high descent, and emulate the example of your pious ancestors.

# APPENDIX.

## No I.—A Statistical View of the Churches of all the Principal Religious Denominations on Long Island.

### *Congregational Churches.*

The following schedule contains the names of all the churches, that claim this denomination; whether belonging to the Consociation, the late Convention, or, occupying strictly independent ground.

N. B. Those ministers, whose names are included in parenthesis, are not known to be stated supplies to the churches, to which their names are annexed, but labour more or less in different congregations. A few variations from the abstract given on pages 125–30, result from subsequent information.

*Those marked with an asterisk (*) are Presbyterian ministers.*—P. *stands for pastor.*—S.S. *for stated supply.*

| *Churches.* | *Ministers.* | *Membs.* |
|---|---|---|
| Orient, . . . . | *Daniel Beers, S.S. . . . | 73 |
| Greenport, . . . . | | 15 |
| Cutchogue, . . . . | *Ezra Youngs, S.S. . . | 68 |
| Northville, . . . . | (Azel Downs,) . . . | 85 |
| Upper Aquebogue, including | | |
| Flanders, . . . | Thomas Harris, . . . | 250 |
| Riverhead, . . . . | ——— Brooks, . . . | 72 |
| Bating Hollow, . . . | (David Benjamin,) . . | 52 |
| Wading River, . . . | ——— Worthington, . . | 150 |
| Old Man's, . . . . | Prince Hawes, S.S. . . | 140 |
| New Village, . . . | (Erastus Wells,) . . . | 55 |
| Patchogue, . . . . | *John H Thomas, S.S. . . | 204 |
| Bellport, . . . . | *George Tomlinson, S.S. . | 37 |
| Fireplace Neck, . . . | (Nathaniel Hawkins,) . . | 11 |
| Moriches, . . . . | (Christopher Youngs,) . . | 11 |
| Poosepatuck, . . . | | 17 |
| Canoe Place, (Shinnecock) . | William Benjamin, P. . . | 70 |
| Warnertown, (Canoe Place) | (——— Lord,) . . . | 12 |
| Ch. of the Pilgrims, Brookyn, | | 100 |
| Free Church, . " . | Isaac N. Sprague, P. elect. . | 150 |
| Williamsburgh, . . . | Simeon S. Jocelyn, P. . | 17 |
| *Total,* . . . 20 | . . . . . 12 | 1589 |

## Presbyterian Church.

### *The Presbytery of Long Island,* [*O.S.*]

N. B. *Those marked with an asterisk are not members of this Presbytery.*

| *Churches.* | *Ministers.* | *Membs.* |
|---|---|---|
| Easthampton, | Samuel R. Ely, S.S. | 435 |
| Sag Harbour, | Joseph A. Copp, P. | 360 |
| Bridgehampton, | Vacant, | 177 |
| Southampton, | Hugh N. Wilson, P. | 267 |
| Westhampton, | Sylvester Woodbridge, S.S. | 75 |
| Brookfield, | Vacant, | 25 |
| Moriches, | Thomas Owen, S.S. | 49 |
| Southaven, | George Tomlinson, S.S. | 37 |
| Middletown, | James S. Evans, P. | 128 |
| Setauket, | Zechariah Green, } Collegiate<br>John Gile, jun. } Pastors. | 81 |
| Smithtown, | James C. Edwards, P. | 81 |
| Freshpond, | Ebenezer Platt, S.S. | 149 |
| Huntington, | James McDougall, P. | 237 |
| Sweet Hollow, | Chester Long, S.S. | 118 |
| Babylon, | *Alfred Ketcham, S.S. | 170 |
| Hempstead, | Sylvester Woodbridge, jun. | 220 |
| Oysterbay, | Vacant, | 11 |
| *Without charge,* | Ezra King, | |
| *Total,* 17 | 14 | 2620 |

### *Belonging to the Presbytery of New-York,* [*O.S.*]

| *Churches.* | *Ministers.* | *Membs.* |
|---|---|---|
| First Church, Brooklyn, | Melancton M. Jacobus, P. | 311 |
| Second " " | Ichabod S. Spencer, D.D., P. | 484 |
| Wallabout, " | Jonathan Greenleaf, P. | 106 |
| Jamaica, | James Macdonald, P. | 404 |
| Newtown, | John Goldsmith, P. | 142 |
| Williamsburgh, | P. Eugene Stevenson, P. | 42 |
| *Without charge,* | Nathaniel S Prime, | |
| *Total,* 6 | 7 | 1489 |

## *The Presbytery of Long Island, (N.S.)*

| *Churches.* | *Ministers.* | *Membs.* |
|---|---|---|
| Union Parish, | Benjamin Luce, S.S. | 98 |
| Franklinville, | Henry Clark, S.S. | 65 |
| Southold, | George F. Wiswell, P. | 134 |
| Greenport, | John Woodbridge, P.† | 108 |
| Shelter Island, | Anson Sheldon, S.S. | 66 |
| Supplying Cong. Churches, | Daniel Beers, Ezra Youngs, Jonathan Huntting, John D. Gardiner, | |
| *Without charge,* | | |
| *Total,* 5 | 9 | 471 |

† Mr. Woodbridge was ordained Nov. 6th, 1845, after the former part of this work went to press.

## *Belonging to the Presbytery of Brooklyn, (N.S.)*

| *Churches.* | *Ministers.* | *Membs.* |
|---|---|---|
| First Church, Brooklyn, | Samuel H. Cox, D.D., P. | 840 |
| Third " " | William B. Lewis, P. | 400 |
| Fifth " " | George Duffield, jun., P. | 150 |
| South " " | Samuel T. Spear, P. | 250 |
| Williamsburgh, | James W. McLane, P. | 68 |
| *Supplying other churches,* | John H. Thomas, S.S. Alfred Ketcham, S S. | |
| *Without charge,* | Names not ascertained, | |
| *Total,* 5 | 7 | 1708 |

Total on the island, 33 Churches—37 Ministers—6288 Communicants.

## Reformed Dutch Church.

## *South Classis of Long Island.*

| *Congregations.* | *Ministers.* | *Families.* | *Individ.* | *Commun* |
|---|---|---|---|---|
| 1st Church, Brooklyn, | M. W. Dwight, D.D. | 135 | 800 | (200) |
| Central " | J. Broadhead, D.D. | 135 | (800 | 222 |
| 3rd Church, " | S. M. Woodbridge, | 54 | (300 | 62 |
| Flatbush, | T. M. Strong, D.D. | 90 | 500 | 133 |
| Flatlands, | J. A. Baldwin, | 70 | 450 | 110 |
| New Lots, | | 50 | 300 | 75 |
| New Utrecht, | R. O. Currie, | 85 | 475 | 132 |
| Gravesend, | Abr. I. Labagh, | 100 | 550 | 92 |
| East New-York, | W. V. Schoonmaker, | 50 | 300 | 62 |
| *Principal, Erasmus Hall,* | R. D. Van Kleek, | | | |
| *Under suspension,* | Isaac P. Labagh, | | | |
| *Total,* 9 | 9 | 775 | 1475 | 1088 |

## *North Classis of Long Island.*

| *Congregations.* | | *Ministers.* | *Fam* | *Ind.* | *Com* |
|---|---|---|---|---|---|
| Jamaica, | | J. Schoonmaker, D.D. | 200 | 1100 | 195 |
| Newtown, | | G. I. Garretson, | 93 | 500 | 125 |
| Oyster Bay, | | P. D. Oakey, | 78 | 350 | 112 |
| N. Hempstead, | | J. H. Sheffield, | 63 | 294 | 49 |
| Williamsburgh, | | W. H. Van Doren, | 100 | 500 | 129 |
| Astoria, | | A. H. Bishop, | 66 | (350) | 55 |
| Flushing, | | W. R. Gordon, | 30 | (176) | 40 |
| | *Attached to* | *N. Y. Classis.* | | | |
| Bushwick, | | S. H. Meeker, | 80 | 370 | 148 |
| | 8 | | 710 | 3640 | 853 |
| *Total,* | 7 | 17 | 1485 | 8015 | 1941 |

### Episcopal Church.

| Suffolk County. | *Towns.* | *Rectors.* | *Com.* |
|---|---|---|---|
| St. John's Church, | Huntington, | Charles H. Hall, | 26 |
| St. John's " | Islip, | D. V. M. Johnson, | 14 |
| Caroline " | Setauket, | J. M. Noll, | 25 |
| Christ's " | Sag Harbour, | H. F. Roberts, | 12 |
| | Patchogue, | | |
| | | | 77 |
| Queen's County. | | | |
| St. George's Church, | Astoria, | J. W. Brown, | 57 |
| St. James' " | Newtown, | G. Shelton, | 49 |
| St. George's " | Flushing, | C. Burcker, | 155 |
| Zion " | Little Neck, | H. M. Beare, | 27 |
| Christ's " | Manhasset, | J. P. F. Clarke, | 73 |
| St. Paul's " | Glen Cove, | " " | 12 |
| Christ's " | Oysterbay, | E. Harwood, | 10 |
| St. John's " | Cold Spring, | J. Sherwood, | 18 |
| St. George's " | Hempstead, | O. Harriman, | 100 |
| Trinity " | Rockaway | J. C. Smith, | |
| Grace " | Jamaica, | W. L. Johnson, | 138 |
| | Oysterbay South | (Not organized,) | |
| | | | 639 |
| King's County. | | | |
| St. Ann's Church, | Brooklyn, | B. C. Cutler, D.D. | 380 |
| St. John's " | " | E. M. Johnson, | 143 |
| Calvary " | " | W. H. Lewis, | 301 |
| Christ's " | " | J. S. Stone, D.D. | 230 |
| St. Mary's " | " | J. Hunter, | 47 |
| Emmanuel " | " | F. Vinton, | 160 |
| St. Luke's " | " | J. W. Diller, | 61 |
| St. Thomas' " | " | J. F. Messinger, | 28 |
| St. Marks' " | Williamsburgh. | S. M. Haskins, | 120 |
| St. Paul's " | Flatbush, | W. H. Newman, | 30 |
| St. John's " | Fort Hamilton, | J. D. Carder, | 33 |
| | | | 1533 |
| *Total,* | 28 | 24 | 2249 |

## Methodist Episcopal Church.

### *John S. Matthias, Presiding Elder.*

| King's County. | *Stations.* | *Preachers.* | *Membs.* |
|---|---|---|---|
| Sand's street, | Brooklyn, | Hart F. Pease, John Tackaberry, | 658 |
| York, | " | Buel Goodsell, | 425 |
| Washington, | " | C. W. Carpenter, | 250 |
| Centenary Ch., | " | John M. Pease, | 451 |
| Ebenezer, | " | Jacob Shaw, | 80 |
| Pacific street, | " | Luther W. Peck, | |
| 18th street and New Utrecht, | | To be supplied, | 50 153 |
| Gravesend and Flatbush, | | L. D. Nickerson, | |
| Williamsburgh, | | Paul R. Brown, | 318 |
| Bushwick, | | Anson F. Beach, | 62 |
| | | | 2447 |
| Queen's County. | | | |
| Newtown, | | Edward L. Stout, | 216 |
| Flushing, | | David Osborn, | 92 |
| N. Hempstead, | | Elbert Osborn, | 226 |
| Hempstead, | | Edwin E. Griswold, | 396 |
| Rockaway, | | Henry Hatfield, | 296 |
| Jamaica, | | George W. Collord, | 100 |
| | | | 1326 |
| Suffolk County. | | | |
| Huntington, | | Tim. C. Youngs, Oliver E. Brown, Orlando Starr, | 406 |
| Huntington South, | | Edmund O. Bates, Jon. N. Robinson, | 425 |
| Smithtown, | | George Hollis, Marvin R. Lent, | 603 |
| Patchogue, | | David Holmes, | 257 |
| Westhampton, | | Nathan Rice, Isaac H. Lent, | 232 |
| Southampton, | | Thomas G. Osborn, | 55 |
| Bridgehampton, | | Aaron Hunt, Jr., | 109 |
| Sag Harbour, | | Seymour Landon, | 331 |
| Riverhead and Jamesport, | | J. Sandford, | 136 |
| Cutchogue and Southold, | | Ezra Jagger, | 141 |
| Orient and Greenport, | | Bezaleel Howe, George W. Woodruff, | 61 50 |
| Bellport and Fireplace, | | | 39 |
| | | | 2846 |
| *Total,* | | 34 *Preachers,* | 6619 |

THE AFRICAN M. E. CHURCH.

| *Societies.* | *Members.* |
|---|---|
| Brooklyn, | 209 |
| Flatbush, | 34 |
| Jamaica, | 26 |
| Flushing, | 69 |
| Cedar Swamp, | 70 |
| Jericho, | 15 |
| Huntington, | 52 |
| " South, | 52 |
| Setauket, | 26 |
| *Total,* | 553 |

THE AFRICAN M. E. (ZION) CHURCH.

| *Societies.* | *Members.* |
|---|---|
| Williamsburgh, | 34 |
| Train's Meadow, | 20 |
| Flushing, | 59 |
| Lakeville, | 78 |
| Oysterbay, | 46 |
| Jerusalem, | 47 |
| Stony Brook, | 7 |
| Islip and Smithtown, | 25 |
| Moriches and Mastick, | 21 |
| Sag Harbour, | 50 |
| *Total,* | 387 |

Besides these, there are several other African churches on the island, that are distinguished by different names, and have no connection with each other or either of the preceding denominations: As,

The Free Union M. E. Church, at Williamsburgh, containing 40 members.

The Asbury African M. E. Church, and Mount Zion African Protestant M. Church, both in Brooklyn.

It is really a matter of regret and lamentation, to see the coloured people, of whom there are now more than 8,000 on Long Island, so completely cut up and divided in their religious associations. Instead of combining their efforts for the intellectual, moral, and religious improvement and elevation of their race, we find them separated into four or five distinct communions, professing essentially the same doctrinal principles, and differing only on matters of minor importance. And there is reason to believe, that some of these separations at least, have originated in a desire of preeminence, which could not be gratified, but at the expense of schism. However painful the statement of these facts may be, it is due to the christian public, who are often called upon to aid in erecting an African church, which their sympathies for this injured race would strongly incline them to patronise, when, if the whole truth were disclosed, it would be found to be a rival organization, originating in secession, and designed to be built up at the expense of the older African churches. Thus we have one independent organization, professing to have a *bishop*, with several itinerating and local *preachers* under him, whose entire constituency consists of 3 small churches, the

aggregate number of whose members is less than 100; and these standing, side by side, with those very societies from which they have seceded. The coloured people have yet to learn, that the efforts of others to raise them to respectability and usefulness, will be vain, till they can be united among themselves. Of them it is emphatically true, that "*in union there is strength.*" The "African Methodist Episcopal Church," appear to be laudably engaged in promoting the interests of their people. They publish a periodical in New York, which is sustained entirely by contributions from their own members; and many of the articles are very respectable. They have recently held a Convention in Philadelphia, at which they resolved to establish a literary institution for ministerial education, as soon as funds can be obtained. Such praiseworthy efforts deserve encouragement, and substantial aid.

No statistics have been obtained of other sections of the Methodist church.

---

## Baptist Church.

| *Congregations.* | | *Ministers.* | *Membs.* |
|---|---|---|---|
| First Church, Brooklyn, | | James L. Hodge, | 650 |
| Pierpont street, | " | E. E. L. Taylor, | 350 |
| South, | " | Vacant, | 70 |
| Williamsburgh, | | Alanson P. Mason, | 160 |
| Newtown, | | Vacant, | 21 |
| Oysterbay, | | Marmaduke Earle, | 60 |
| Cold Spring, | | ——— Earle, | |
| Coram, | | Vacant, | 28 |
| Greenport, | | Alvan Ackley, | 151 |
| Sag Harbour, | | | 93 |
| *Total,* | 10 | 6 | 1583 |

---

## Swedenborgians.

| *Congregations.* | *Ministers.* | *Membs.* |
|---|---|---|
| Riverhead, | M. M. Carll, | 9 |
| Bating Hollow, | ——— ——— | 24 |
| *Total,* | | 33 |

ROMAN CATHOLICS.

| *Congregations.* | *Ministers.* | *Com'ts.* |
|---|---|---|
| St. James', Brooklyn, . . | Charles Smith, . . . | 4000 |
| St. Paul's, " . . | Nicolas O'Donnell, . . | 2000 |
| Church of the Assumption, . | —— Bacon . . . | 1700 |
| Kent Avenue, (not dedicated,) | Hugh McGuire, | |
| Holy Trinity, Williamsburgh, . | John Rafeiner, . . . | 500 |
| St. Mary's, " . | Sylvester Malone, . . | 500 |
| Jamaica, | | |
| Flushing, | | |
| Smithtown, | | |
| Sag Harbour, | | |
| *Total,* . . . . . | . . . . . | 8700 |

The statistics of other religious denominations have not been received.

## No. II.—TEMPERANCE DOCUMENT.

In the preceding history, the reader has probably remarked, that very little has been said in relation to the Temperance reformation. This has arisen, not from any indifference to this great and glorious work, nor from the want of materials to show, that here, as well as elsewhere, the temperance cause has been successful; but merely from the fact, that there has been little to distinguish its progress, from what has been realized in general throughout the country. In years gone by, intemperance had multiplied its victims on the island;—here as everywhere else, every grade of the vice might be found, from the occasional dram-drinker or the habitual tippler, down to the daily inebriate and helpless sot. Here were taverns and grog-shops, at almost every turn in the road, to help on the work of death. And here, too, were apologists and shameless advocates for the indulgence of a practice, that is sure, in nine instances out of ten, to convert a man into a brute. And these evils, to a certain extent, still exist on Long Island. But it is also true, that here the temperance reformation has found many zealous advocates, and their labours have been crowned with great success. And though the cause cannot be said to be triumphant, and much remains to be accomplished, yet past success has been sufficient to encourage future efforts. And the friends of temperance will not be true to themselves, nor to the cause to which they have pledged themselves, if they do not press on to the victory.

But the special object of adverting to this subject in this

place, is to introduce and preserve a "Document," which will show, that some of the ministers and churches of Long Island were among the *earliest pioneers* in this benevolent work. In the summer of 1811, the attention of many individuals had been called up to the subject of intemperance, by the perusal of Dr. Rush's "INQUIRY," which had been extensively circulated through the country. At a meeting of the Presbytery of Long Island at Aquebogue, Nov. 5th of that year, a sermon was preached in reference to this great and prevailing evil. On the succeeding day, a committee was appointed to take the subject into consideration; who prepared and reported the following resolution, and the accompanying pastoral letter, which were *unanimously* adopted.

"Resolved unanimously,—That hereafter *ardent spirits* and *wine* shall constitute no part of our entertainment at any of our public meetings; and that it be recommended to their churches, not to treat Christian brethren or others with ardent spirits as a part of hospitality in friendly visits."

PASTORAL LETTER.

"*The Presbytery of Long Island to the Churches under their care:—*

"BELOVED BRETHREN,—The Presbytery at their present meeting have taken into their consideration the awful prevalence of the sin of intemperance, in our congregations and through the country; and being deeply impressed with a sense of the destructive influence of this crying sin, upon the property, reputation, bodies and souls of men, have thought it their duty to co-operate with their fellow-citizens, in various parts of our land, who, at this time, appear to be extensively waking up to this subject, in attempting to arrest the progress, and if possible, destroy the existence of this formidable enemy.

"Under these impressions, they feel convinced of the propriety and importance of ministers and Christians giving the decided weight of their example, against this land-defiling, God-provoking, and soul-destroying abomination. On this ground, they have adopted the above resolution, which, for themselves, they are determined conscientiously to observe.

"We are persuaded, brethren, that a strict observance of this simple means is very practicable, and will powerfully tend to the most salutary consequences. Therefore we most earnestly exhort you, as you regard the virtue and respectability and usefulness of individuals—the peace and happiness of families—the welfare of society—the salvation of precious

souls—the honour of religion and the glory of God, immediately to unite with us, in carrying into effect the above recommendation; and in using your utmost influence to prevail upon others to do the same. Wishing you grace, mercy and peace, we are, dearly beloved,

"Your brethren and servants in the gospel of Christ."

The writer knows that this pastoral letter was followed with most salutary effects, on some individuals and churches. How extensive and permanent the change produced was, he has not the means of determining, as he removed from the Island the following year. But he is informed, that from that time, the meetings of that Presbytery ceased to be disgraced with the intoxicating beverage; and not a few continued without wavering, to maintain the ground taken in this resolution, till it was more effectually secured by the formation of societies, on the pledge of *total abstinence*. The step here taken, at the first onset upon the enemy, with the then existing customs of society in their full force, must be allowed to have been one of no small importance, and could not fail to have a favourable influence in preparing the way for more advanced and energetic operations. It is only in this point of view, that the subject is here adverted to, and credit claimed for the Presbytery of Long Island, as being one of the first to move in the great work of reform, that has blessed the present age.

A letter recently received from a member of the Presbytery, contains the following remarks:—"The above resolution was afterwards incorporated among their standing rules." And it is added, in relation to that and some other means employed at the same time, "Much good has resulted here and elsewhere, from this early effort to arrest the progress of intemperance. It did much to prepare the way for the glorious reformation, which has since taken place."

---

## GREAT FIRE AT SAG-HARBOUR.

Just as the last sheet of this work was going to press, the intelligence arrived, of a very disastrous conflagration at Sag Harbour, on the evening of Nov. 13th, in which 35 dwelling houses, 57 stores and warehouses, besides stables and barns, with a large portion of their contents, were destroyed, in the most compact part of the village, and the principal seat of business. The amount of loss is, of course, not yet accurately ascertained, but is supposed to fall little short of $200,000.

THE END.

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